

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are respectfully requested to send in items of news, don't let the press "eat it short." All communications will be properly arranged for publication by the Editors. Notices of Meetings, information of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## THE SYMPOSIUM OF SCIENCE.

BY E. F. POWELL.

[Some time ago the editor of the *Christian Register* solicited for publication the views of a considerable number of scientific gentlemen as to whether in their opinion immortality is sustained by science. Their replies have been the subject of wide comment in the religious, scientific and secular press. By far the ablest contribution to the discussion, however, was that of Mr. Powell which the JOURNAL republishes in full from the *Register*.]

In some degree, the symposium held in the columns of the *Register* is a startling innovation. It recognizes the absolute breaking down of that division wall between science and theology that has been so long sustained—a division between two independent fields of authority and research. It has been the habit of theologians to cry out, "Trespass! trespass! whenever a scientist has dared to discuss the question of God or immortality, prayer or miracles. Mr. Lilly, in his recent discussion with Huxley, reiterates the same claim. And it is too apparent in the contributions of three or four of the scientists to the *Register* that they have been so long accustomed to quietly submit to this claim that they do not see its absurdity. I do not otherwise see how any man who holds to the doctrine of evolution can say that science does not, with positive affirmations, affect the question of immortal persistence of individual being.

Having read with intense interest the discussions of Prof. Cope in monographs, now collected in a volume entitled "Origin of the Fittest," I could realize with what difficulty he undertook, without a preliminary paper, to discuss in the *Register* the question of immortality. It must be approached by the way of, and as a sequence to, the other question,—"What does science affirm concerning infinite, intelligent being?" The answer of one of your contributors is not a sneer of science, but of partial science. Unquestionably the older Darwinism did not go back of life to inquire concerning origins. Mr. Darwin began with an assumption of life as already existing; and the cause thereof he simply assumed to be a creator, extra-natural. His only object was to explain the unfoldings of life. On this ground the battle began; and sensitive theologians promptly declared the hypothesis dangerous to theism. The fight was not worth the while, for the disputed territory, if re-captured to-day, would settle nothing. The real battle-field is that vast pre-organic universe, before life originated on our globe, and out of which life must, by some method, have originated. Is that a godless universe? Or is there any such thing as a beginning of life at all? Or are all the contents of life reducible to matter and force? This is the real contest. That question settled, we must turn away altogether from origins, and look at life in its highest conditions, when it has culminated in self-consciousness, and see if self-consciousness involves anything beyond itself; or is this the end of all, and will life from this superb height, to which it has climbed, only dash down again into death and nothingness? Is self-consciousness a complementary term, and God the other part of the term—the complement? Or is self-consciousness a play of material forces, and that only? So, as we may say, at both ends, at the beginning of life and at the climax in rational, ethical man, the question of theism or ethicism re-

peats itself; and the question of our descent through intermediate forms is purely a question of data.

I should like to use the columns of the *Register* in a summation, or brief statement, of what I believe to be the latest words of science on these two great questions—God and immortality—in two consecutive articles. First, what does science say of Being? Evolution, which in general term covers every form of science, from general biology to human history, having gone back of forms of all sorts to the question of origins, has of late begun to give us a synthesis of its investigations, truly scientific, but aggressively and positively theistic. Darwinism proper stopped us with the startling assertion that all mind, intellectual or ethical, in its manifestation, comes as a development of animal processes. From the lower forms of life we inherit the germ of morals and intelligence; only in man there is a larger cerebral brain, and a stronger functioning in the way of intelligent research and generalization. We simply know more, and are a little better or else worse than the beasts. This was a legitimate conclusion from Mr. Darwin, and by Mr. Darwin himself. Considered as a whole truth, it is terribly destructive, and shocking as well as false; but as a partial truth, it is neither shameful to man nor destructive to any rational anthropology and theology. The partial truth is we are to count the animals as ancestors. When Prof. Cope sums up the Colorado discoveries in paleontology, and shows us the *Condylarthra primigenia* as a converging point in the early Tertiary, where the enormously diverging lines of antelope, bison, horse, the feline carnivora, the ape, and with them the anthropoids, meet in a common ancestor, he states a magnificent generalization. But it is only intended as a partial statement of the vastly greater truth that all life in all ages is one. And when we have reached the conviction and demonstration of the unity of life, we have come bluntly to the necessity of another generalization—Whence was life, and what does life include?

To adopt the suggestions of Sir William Thomson and Zöllner, that life may have reached us in cometic or meteoric conditions from some other globe, only enlarges the problem: it does not solve it. By whatever road we travel, we cannot escape ultimately the necessity of an analysis of life. What is life? what does it involve? Is it mechanical? or is it that and more? Haeckel, as well as Huxley, affirms that in our last reduction we find not only matter and force, or substance, but one thing more, that is, "sentience." Cope affirms that it is impossible to escape "consciousness" as a qualifying term of all life. The use of the word "sentience" (or consciousness) is probably better than "consciousness" (or sentience). Furthermore, at the very beginning of life, in the primordial cell, is demonstrably present purpose, aim, tendency. This finds its lowest expression as hunger. Protoplasm is no sooner endowed with life than it becomes a stomach, and digests its neighbor. Hunger is a primal law that runs all through the succeeding ages, until it culminates as hunger for righteousness. In fact, we have at the beginning of life, as we see it, not only matter, but purposive mind. Go back of all organic life into inorganic conditions: what have you done? or what has become of this mind? Has it some way vanished? or is it still there in the inorganic? You know matter and force still exist; but does consciousness still exist? That is, if the very earliest life-forms exhibit matter and force and consciousness, are we not warranted in asserting that, before these lowest or earliest forms of life, consciousness as well as matter and force existed? Are we not driven to consider the real universe, including both the organic and inorganic, to be possessed of purposive intelligence as surely as of matter and force? Otherwise, we must deny the existence of matter itself before organic life.

Prof. Cope says, "Consciousness is an attribute of matter, and neither more nor less difficult to comprehend than the fact that force is an attribute of matter." He also quotes Du Bois-Reymond as saying, "Consciousness is not explainable on a mechanical basis"; that is, science cannot possibly reduce the universe to mechanical terms, or get mind out of a machine. Cope adds it would be a monstrous assumption to suppose that consciousness and life are confined to our planet, "nor are we bound to the supposition that protoplasm is the only substance capable of supporting consciousness." He adds, "We are led to a primitive personality." Huxley, in a recent article, says: "It seems to me there is a third thing in the universe, namely, consciousness, which, in the hardness of my heart or head, I cannot see to be matter or force, or any conceivable modification of either. All the materialistic writers I know of who have tried to bite that life have simply broken their teeth." He then adds that, if either is reducible to terms of either mind alone or matter alone, it must be terms of mind. The article, which is in the *Fortnightly* for December, 1886, is worthy of being read by all who desire to know whether science is tending.

I must add one more quotation from Edmund Montgomery's remarkable monographs on "The Organic Individual." The great pity is that the investigations and generalizations of this master mind are so little accessible to the general reader. He closes a remarkably subtle train of reasoning thus: "We know for a certainty that no living being moves, feels, or thinks for the ultimate purpose of feeding; but it feeds that by

moving, feeling, and thinking it may reach higher stages of development. Life means, at its very rise, the increase, refinement, and unification of its relations," etc. Most intelligent readers have followed John Fiske in his latest volumes, pertaining largely to this same conclusion; namely, that the real universe is possessed of consciousness and purpose. The later works of George H. Lewis were also moving steadily in the same direction. Herbert Spencer ran around with the "Unknowable," which we simply set down as a crotchet of philosopher. But the "Unknowable" at least implies his conviction of Will as a primal term of the universe.

Facing backward, then, and investigating the origin of life and consciousness, we do not go away from mind into a blankness of Godlessness; but we go toward mind. Our animal descent is but a part truth: we are also descended from eternal conscious Being. Our primal heredity is from God. In this great Fatherhood, our relationship to other life forms becomes an indifferent question. But it is not a matter of indifference that we find in ourselves a consciousness of this great heredity of ours. We are not only conscious of our animal origin, but equally have in us instincts of a divine inheritance. We are conscious that we are more than all animals. We have not only the inherited instinct to find our mother's milk, and to cry out when in pain, but we have the heredity, also, to see and to say "Our Father." This is not an artificial result of culture, but a true human instinct.

So far, science has led us, without consulting our higher or self-consciousness, our hopes or our reason. So far, the appeal is simply to our inherited instincts. Evolution, moving backward, does not leave us, where at first it threatened to leave us, in the lap of monkey; but, carrying us farther back, it leaves us in the arms of Intelligent Aim—an eternal causative Fatherhood—universal and eternal. This is to displace the idea of an extra or super natural creation, as well as the "primal nothingness," and to establish the "living of eternal necessary life" as the all-embracing fact of the universe. Life and sentience, or consciousness, are attributes of the universe.

We must now turn in the opposite direction. No longer looking back at our origin, we begin with evolution at origin, and trace the evolutionary thread forward. We have found the universe to involve as primal a certain something besides matter and force; in other words, mind. In lowest life, mind exists as sentience (or, as Cope says, consciousness). This sentience rises by degrees to higher and higher complexity and more glorious manifestations, as life organisms grow complex, until at last the conscious condition of higher animal life covers a vast range of moral and intelligent relations. At last, in man, and nowhere before man, consciousness becomes self-consciousness. Man alone knows himself; that is, knows that he knows. Self-consciousness means no more nor less than this: that man's brain is capable of gathering up its sensations and knowledge, and of grouping together whatever constitutes self, as distinct from all else.

But this is not all. By ever-widening research and an ever-growing power to group and generalize, or synthesize facts, man has attained the conception which he embodies in the words "eternal" and "infinite." That is, he is not only conscious of himself, but of all facts and phenomena which are not self. These, grouped, he calls the Infinite, or, if you please, God.

This is the history of that consciousness or sentience which science finds as an attribute of the universe. It climbed to higher and higher and more complex stages in animal life, to self-consciousness. In men, and, finally, to consciousness direct and positive of infinite Being. It does not deeply concern us whether science prefers to use the term "God" or not. Prof. Cope, in a recent monograph on the "Theology of Evolution," says: "Job's expression that by searching we cannot find out God is correct, if it is meant you cannot touch Supreme Being by the senses; but, by a rational method, we may apprehend his being and believe in him. The evidence which sustains a belief in a great mind and in a possible future life is based on the knowledge that we possess of the control of mind over matter." This is the advanced frontage of science. That a large part of the old Darwinian school does not pass beyond essential materialism is natural. Huxley, Cope, Hyatt, Gray, and many more, hold the front of the new Darwinism.

So it is that, in whichever direction investigation turns, evolution is a road that leads us not into the limbo of atheism, but into the arms of intelligent Being. Primitive man, by the lead of his simple instincts, learned to say "Our Sky Father;" and, as we, with all the inspiration of modern science, reach after the most comprehensive phrase to cover our knowledge of the eternal ethical One, we can only say "Our Father." Evolution, which at first declared our "descent from animals," teaching farther with comical vision adds, "and our descent from God." The tone and tendency of science are undergoing on this subject a rapid change, or rather, are culminating in views highly spiritual.

## II.

The general conviction of mankind in favor of a future existence seems to arise from the fact that to a simple, primitive mind an annihilation is a more abstruse, difficult

thought than continuity of existence, or rebirth or resurrection. It would be impossible for a child or a savage, seeing death, to think of anything but departure,—the person has gone elsewhere. But this does not cover the complex relation established by early races, and amplified by all later race, and which in its clearest form is expressed in "Our Father who art in the heavens." The prayer of Jesus, so far from being original, was the articulation of universal instinct. Man feels his relationship to the Infinite self. To reduce all religion to "ghost worship" is an absurdity that only a great philosopher could be guilty of, and only he could secure temporary credence for.

This instinctive relation of the self-conscious creature to the eternal consciousness, however universal, must remain, as such, a matter of sentiment. Physical science, working with data of a material sort, becomes sternly logical and flouts sentiment. Summed up in evolution, it sees a series of beings temporarily fulfilling an end, and yet each one of them promptly passing out as soon as it has served as the link for a higher organism in the series. Life climbs by ten thousands of such links from the rhizopod to man. Is man anything more than one more link in the series, leading on to something higher? or is he not the end of the evolution, after which collapse, and a new cycle?

Here the two orders of men stand. Those who vaguely feel their relationship to the eternal, unable to demonstrate, yet are equally unable to yield the sentiment or lose the instinct of immortality. Either, with the humblest Christian, they trust in Jesus, or, with the higher poetic hope, they say:—

"Oh, yet we trust that somehow good  
Will be the final goal of ill.  
To pang of nature, size of will,  
Defects of doubt, and taints of blood:

"That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete."

But the other and growing party of science, visibly devoted to demonstration, points at sternly verifiable facts: (1) All men pass out of life, and appear to have ended existence; (2) Man is one link in a series of life evolutions,—why suppose him to be anything more? For the past one hundred years, the influence of science has been skeptical, and rarely willing to go beyond agnosticism. Meanwhile, the party of faith has, by natural evolution, habituated itself to rely on supernatural authority, confessing that its only hope is in "revelation." Revelation grows weaker; science grows stronger. What is the result?

The religious party must recover its ground, and is struggling to do so. The party of science is widening its synthesis and broadening its vision.

How does the matter stand? (1) All men appear to perish. The Spiritualist affirms that he has verifiable proof to the contrary, and the separation between the dead and the living is not absolute or final. It is answered, your proof is "unsatisfactory" and "trivial." I believe that the proof is not trivial, if it be not satisfactory. There is not a man living, in the church or out of it, that has not laid away in his repertoire of experiences one or more facts that startle him with their significance in favor of spirit existence and manifestation,—the intellectual debauchery of "circles" and "healers" and the tangle of mediums to the contrary. It is what we have seen or known that startles us; and yet, the more intelligent we are, the less willing we are to yield our trust in our every day experiences to these subtler and rarer phenomena. The time has not come for any just and safe generalization of these human experiences. Let it rest, then, that we are living in the twilight of a "psychical age," as one hundred years ago men lived in the twilight of physical science. We will not ignore the facts that we cannot deny, but the laws of those facts or the generalizations therefrom we will not affirm until demonstrable beyond reasonable doubt.

Let us turn to the second difficulty: for it involves, in process of discussion, the first: All creatures have been only links in a chain of evolution. Have we any reason to suppose man an exception? Biology meets us at this point with the affirmations included in my previous article: (1) Life is a quality of the universe. Theology vainly endeavors to establish a creator plus a nothing, out of which he creates something. Science demonstrates the impossibility of life rising from lifelessness. (2) Consciousness (sentience) is equally affirmed to be a demonstrable quality of the universe. (3) Equally, conscious life (mind) is demonstrably purposive. As I showed in my previous article, the ablest biologists, including several of those taking part in the symposium in the *Christian Register*, agree that the universe as known cannot be reduced to terms of materialism, but only and truly to terms of conscious, purposive life. This purpose becomes purposive effort in evolution; and evolution is, in fact, only the eternal unfolding of mind in a definable plan. The history of evolution shows this purposive effort to be not a mere struggle for existence, but a struggle for betterment. Hunger is the first manifest of ameba. This in Jesus and Paul becomes hunger for righteousness. The Golden Rule is the final adjustment between struggling individuals. Our final God is one who does not take life, but gives himself for others. Altruism was potentially present in the primal forms of life. Man is, so far, the end and culmination of this purpose for betterment in nature. Is

man only one link preparatory to another? Let us see. Below man, consciousness was undeveloped or only partly developed. In man, consciousness becomes self-consciousness, and consciousness of the other self,—the self higher than ourselves, the Eternal Infinite One. Can consciousness go farther? Is this not the finality? Evidently, the evolution of sentience rising to consciousness has in self-consciousness and consciousness of God (the Infinite) fulfilled itself. It has no farther realms to conquer. How about matter and force? In man's body, anatomists urge that we have a finality also. The present constituents, working on the lines of organic adaptation, fulfill all the functions of a material being. The cerebral brain, the hands, and the vocal organs discover man from creatures below, in order to fulfill desires palpably present below. Animals desire to talk. They desire tools. They desire toward intelligence. The organs are wanting. We have the organs, not yet at their best training, but yet ours. I see no way of escaping the asseveration that man is the finality of the evolution of matter and mind, or of matter, force, and consciousness,—that is, of the present visible universe.

Does evolution end? Is man the preliminary to a running down of universal energy? To allow this would be to negative all that we firmly established; namely, that nature is but the evolution of conscious purpose. It is to say that this eternal, persistent, immanent purpose for betterment, having reached man, collapses and fails, even in success. There is, in truth, not the least shadow of data for positing any such conclusion. We cannot, with what light we have, believe otherwise than that purposive evolution toward the higher is eternal.

It follows, then, that evolution is in some way involved in the persistence of man. And here is the most unquestionable truth of history that man himself is not a mere factor in evolution, but the accredited agent of evolution. Evolution is not carried on, as in lower life, but is taken up by man as his own work and obligation, wherein he himself becomes the self-conscious Purpose, one with the Eternal Purpose.

Beginning on our globe, some hundreds of millions of years ago, betterment went on, from protozoa to radiates, from radiates to mollusks and to vertebrates, and at last to mammals, unconsciously to all, in turn. But man consciously, and with free volition, takes up the burden of future progress as his own. He considers himself responsible for the future of life, and the moral as well as physical condition of the globe.

"Step by step, since time began,  
We see the steady rise of man;  
For still the new transcends the old  
In signs and tokens manifold."

Clearly, man is not only a new creature, but a new sort of creature. He is not only a new link, but a succession of links. He progresses with progress, he evolves with evolution. We cannot deny that the inevitable law of progress will sweep man away when he fails to be efficient in carrying forward the manifestations of energy. But, so far, he has not failed.

But here comes in a law that continuous effort in any direction develops in any creature new functions and new relational power. This was so in all lower creatures. It is the law by which all advance was achieved. Man must end therefore in a higher creature. So we have, apparently, two conflicting laws: (1) By taking up and advancing evolution, man secures persistent life; but (2). By effort for betterment, new relations and powers are secured, which involve not human persistence, but a new creature.

"Is this a contradiction? Is it not the very truth,—namely, that man, while securing self-persistence, becomes a new creature? Is this not the subtle truth seen by high religious nature? 'We are born again of God,' we are 'new creatures.' And, historically, man has assuredly been steadily becoming a psychical being. A marvelous historical passage of evolution occurred about two thousand years ago. Jesus was the finest expression of it. The brute force mankind passed over to the divine man of peace and love. Our age is strangely pregnant with larger expectations of a psychical sort."

And you will observe how very unlike the evolution of man is to that of lower creatures. Lower life either evolved toward new and higher creatures, as the saurians evolved birds and quadrupeds, or passed into automatic fixedness. Herbert Spencer points to the time when we may expect man will do justly and rightly without consideration of motive, but instinctively. In his "Data of Ethics," he portrays the perfect man as devoid of moral choice. That is, if you carefully consider, the end of evolution is to produce a moral automaton. The ant and bee and insects largely become perfect after that sort. Unquestionably, much of our work, moral and intellectual, is purely or partially instinctive and automatic, precisely as our hearts beat and lungs act and nutrition goes on automatically. But the mark that man is wholly unlike all other creatures in this: that he is able to continuously enlarge his environments,—the ant is not. Man moves out into the cosmos, lives among the stars, creates universes of imagination, and peoples them with sentiment; dwells with God, and knows no limit. Prof. Cope's closing words in the symposium, "Beware of automatism," I think mean that we shall become automata, and fall of eternal being, unless we move on.

Continued on eighth page.



## "SECURELY BOUND!"

To the Editor of the Religio-Philosophical Journal:

I have just been reading in one of the mouthpieces of the parasites on mediums, of the assurance of the genuineness of the manifestations therein described because the medium was securely bound with ropes. How long will this farce continue? At the present day, in almost every neighborhood, there is some "clever youth" who will suffer himself to be bound with ropes and readily and quickly escape from them. A trickster who performed in this city a few years ago, outstripped even the famous Davenport. The writer was one of a committee of three who bound him to a chair. That the reader may understand that this trickster was well bound, the writer would say that for over twenty-five years the theme of this "tying business" had been in his mind; he had practiced every device of fastening the prisoner, and of escaping the tie; this too, among sailors, from the Arctic to the Mediterranean.

When we finished our first tying process and carried our victim "securely bound" into the cabinet, I could not but feel that he should never escape. It was pitiful, indeed. As we closed the cabinet door on him, and before we had taken two steps from it, he opened it, freed from the ropes, informing us he gave it up. He instantly closed the door; we reopened it and found him just as we left him, "securely bound."

He then challenged one of our number to stand in front of him, face averted, saying, "When a hand comes on your back catch it instantly." As often as the hand was felt, the watcher would wheel upon the (medium) operator to find him sitting "securely bound." He even escaped from handcuffs placed on his wrists by our city marshal. A fiddle string was passed around the throat of a woman who belonged to the show, the two ends were then passed through a gimlet hole to the outside of cabinet, and made fast by the committee. The woman was alone, and it seemed impossible that she could get away from this tie without cutting the string. As the cabinet was closed, and without waiting for a single note of the "Sweet By and By," she paraded around the cabinet, a real materialized spirit. Skeptics were even permitted to see the arteries and blood vessels in her arms, which of late seem indubitable evidence of spiritualism. On her dematerializing we found the medium just as we left her. Dozens of hands seemed to come from the opening at the top of this cabinet. On the third night all was done openly and explained. One trickster permitted us to examine the cabinet thoroughly; all was fair and simple. He placed a tin box on a table inside the cabinet, two drumsticks and a guitar.

Now, instead of the "medium" being "securely bound," he stood outside the cabinet. After a strain or two of the "Sweet By and By," the tin box was knocked off the table, the strings of the guitar thrummed, and "Cain" was raised generally. The "medium" then opened the cabinet door for the committee, and politely declined to enter it at all until they had reported. No trickery was discovered. The trick with the board and two holes, although growing "cheasty," still "worms in the greenies," and actually finds space in some of our Spiritualist (?) papers. The "cost trick" in some localities still passes current.

The present writer well remembers a "genuine test medium," whose peculiar psychic force was drumming. Two metallic wires, about two and a half inches in length, were painted, if you choose, and placed beside the drum. The medium seemingly interlocked arms with a committee man, and as soon as the lights were out, drumming would commence and be kept up quite vigorously for some minutes. You could even "hear the spirits take up the drum sticks." On examination his hands were free from paint while little specks of that article were to be found on the tin drum. The writer learned this trick.

No Spiritualist should think himself able to pass upon phenomena given in the dark. Especially should he begin to be suspicious as soon as he finds that guitars and tambourines are to be used. These long-necked instruments are very effectual in the hands of tricksters; it is extremely easy to hold them by the keys (head) and while them about in the dark. The present writer paid many dollars to find out these tricks in his youthful days; among others "the blood red writing on the arm," and "taking rings from the solid ropes." "Take a pure white dish," let the committee examine it and retain it, and then a picture of a "big injin" will come upon it, the committee, putting a drop of ink into it for the spirits to mark; the "medium" places his hand on the outside. He also learned to produce various kinds of raps.

Now, Mr. Editor, if one is possessed of so much delightful gullibility that he still takes stock in ropes, guitars, banjos and albumen pictures, should he not at least keep his doings secret?

There are a few vampires who are running so-called spiritual papers, with which they pander to the chronic appetites of sensational ignorant people, and thus rob them of their money. It ought to occur to us that when we find mediums (?) insisting on special conditions, which are always exactly the same, that something is wrong. Even after probably half a century's experience with various self-illuminating preparations of phosphorus, there are thousands who seem absolutely ignorant of its existence and thus continue from year to year to submit to the simple arts of tricksters.

Mrs. Tyler's disclosures at the temple ought to throw a bomb-shell into the camp of the frauds; yet I doubt the noble woman's success; still I feel to pay to her, "God bless you, madame, for the good you have done." Why should those who call themselves Spiritualists abuse Mrs. Tyler for what she did? They surely admit that she is reproducing the phenomena; that it is trickery. Then why not applaud? Does Spiritualism, like orthodoxy, demand a mask?

The writer knows well the effects of fraud in this holy cause. Through ignorance he positively denied the existence of spiritual manifestations; he was then young and inexperienced. Through ignorance he was deceived into a tolerably firm belief in Spiritualism. By hard study he then became initiated to a certain extent into occultism. He then turned about after years of toil to apply those newly (to him) discovered theories to what he had learned of Spiritualism when to his horror he found them but cunning deceptions. Thus he studied—changed—doubted—became a materialist, and at last a Spiritualist. He still feels too keenly the sting of fraud. Yes, experience has taught him to beware of the man who "no longer believes in Spiritualism, but who knows it is true."

It is not by this kind of fraud alone that Spiritualists suffer. Just now there are many fraud advocates publishing "spiritual papers" (as they call them) who make these journals the mouthpieces of the dirtiest and lowest filthiest garbage in America. Often

when advocating the purity of spiritual doctrine has the writer been confronted by one of these filthy organs. In the eyes of his constant and hearers he must either sustain such filth or strike a blow (apparently) at true Spiritualism.

Now the writer has continually observed one thing which interests us all in association with this cause; this is: Never has Christian or anti-Christian shaken this dear old JOURNAL at him, published by J. C. Bundy and intimated immoral teaching. Upon the contrary, when he has referred to the JOURNAL he has often been met by the assertion that "most spiritual papers" oppose the JOURNAL, and claim that it is not a spiritual paper at all.

The object of this article is to arouse kind and thoughtful Spiritualists from their lethargy and awaken them to their duty in supporting the true and opposing the false. In debate, the JOURNAL is the only spiritual paper that never brought a blush to the face of the writer.

B. R. ANDERSON.

Concordia, Kas.

## WHEN DEATH IS AT HAND.

Men Who Have Felt Its Presence.

Superstitions about the King of Terrors in all Ages—Premortifications of Sudden Takings Off—Preferences as to the Manner of Dying.

Most of the readers of the *Herald* have seen friends called suddenly away from life, and it may be useful to remind them of some of the numerous instances of indications being accepted as signs of death which are not necessarily so. There are people who have died simply because they have fancied they had to die, and others who have been frightened to death by the senseless predictions of those around them. It might be imagined, indeed, that the day has gone by for the influence of superstition, but a closer acquaintance with human nature will bear out the fact that cheerfulness on the one hand and a joyous disregard of the morbid prognostications of others on the other, will often go a long way to conserve existence.

The first symptom of approaching death is the strong presentiment that they are about to die. A famous mathematician, while in apparent health, declined to take pupils on the ground that he was approaching his end, and he expired shortly of an apoplectic stroke. Mozart composed his famous requiem for himself. When life was flitting fast he called for the score, and, musing over it, said: "Did I not tell you it was for myself I composed this death chant?" Hogarth was asked what his next subject was to be. He answered, "The end of all things." "In that case," some one remarked, "there will be an end of the painter." "There will," he replied, "and therefore the sooner my work is done the better." When he had completed his labors he broke his palette, saying, "I have finished," and he died before the print under the title of "Finis" was shortly after published.

The old idea was that these forebodings of approaching dissolution were due to supernatural agency. It was supposed that the guardian genius who was thought to attend on man gave him a warning in some form or other. John Hunter, a famous anatomist and surgeon, who died a little less than a century ago, took a more rationalistic view of the matter. "We sometimes," he says, "feel within ourselves that we shall not live, for the living powers become weak, and the nerves communicate the intelligence to the brain." To himself something very singular happened. On leaving home he said that if a discussion which he was going to at the hospital took an angry turn, it would be the death of him. During the debate a colleague gave him the lie, and he expired almost immediately after in an adjoining room.

When health is failing we accept some circumstance as an omen which at another time we should pay no attention to. The death of a contemporary which raises no fears in the young and vigorous, is often regarded by the old and feeble as a summons to themselves. Foote stood before the portrait of his brother actor Weston with his eyes full of tears. "Poor Weston," he said, "soon others shall say, 'Poor Foote.'" And a few days afterward, to every one's surprise, he died. There is very little doubt that whatever may be the case in Chicago to-day, many an idle belief in superstitious times lent a stimulus to disease, and pushed into the grave those who happened to be trembling on the brink. Kings and princes took the shows of the skies as their particular share. Louise of Savoy, the mother of Francis I., when sick of a fever, saw, or thought she saw, a comet. "Ha!" she exclaimed, "there is an omen which appears not for people of low degree; God sends it for us great. Shut the window; it announces my death; I must prepare." Notwithstanding all the doctors could say to the contrary, she persisted in her opinion, and surely enough died three days after.

But persons in sound health have died from the expectation of dying. It was once common for those who perished by violence to summon their destroyers to appear within a stated time before the tribunal of God; and there are many instances in which, through the united influence of fear and remorse, the perpetrators withered under the curse and died. Pestilence does not kill with the certainty of terror. There is a well authenticated case of a condemned man handed over to some French physicians, who told him of their intention to kill him by the easiest method known to the art. Covering his face with a cloth they pinched him in imitation of the prick of a lancet, placed his feet in a bath, and conversed together concerning the supposed symptoms. The man died without the loss of a drop of blood. Montaigne tells of a man who was pardoned on the scaffold, and was found to have expired while waiting for the stroke.

Another curious fact in connection with this mysterious but always interesting subject is that there seems to be a real relationship between the wish and the power to live. Doctors and nurses have strange stories to tell of cases in which a strong motive for living has seemed sufficient to recall patients from the grasp of death. Sometimes the mere assurance, given in a confident manner but a doubting heart, that recovery is possible seems to give strength to rally and may turn the scale in favor of life. There are cases on record, on the other hand, where the announcement that there is no hope, though made with perfect apparent calmness, has seemed to sap the strength in a moment and cause a sudden and rapid sinking. The practical moral of all this is that it is neither wise nor kind to go about stating opinions about the physical condition of others in this matter, and predicting events which, after all, if they do occur, happen "more by good luck than good guiding." It is just a few days ago that the *Herald* writer heard an angry evangelist arguing with a man whom he evidently thought a skeptic. The question was about the inspiration of the bible, and the red hot and headed evangelist was strong on

its verbal inspiration, which his antagonist would not or could not admit. "Sir," said the prophet and teacher, "if you do not change your opinions you will end your life by committing suicide." It seemed to me a terrible ending to a somewhat indifferent matter, but it affords a very good illustration of the careless way that many people deal with the life and destiny of others.

There are many strange notions connected with the exit of the soul from the body at death. One is, and it is said still to obtain in this as well as in other countries, that the departure of life is delayed so long as any locks or bolts in the house are fastened. This is a common superstition in France and Germany, and is also found among the Chinese, who make a hole in the roof to let out the soul. In some parts of Holland when a child is dying, persons shade it from the parent's gaze with their hands to hide the sympathetic glance, which is supposed to detain the soul. Every one knows how common the superstition regarding nurses in connection with death has been, as perhaps it still is. There was the "death-watch."

The solemn death-watch clicks the hour of death.

Then the howling dogs at night has been long and firmly believed in. Another omen of death is the hovering of birds around a house and their tapping against a window-pane; another is the crowing of a cock at midnight. So, fires and candles have been considered indicators of approaching death—candles flying out of the former and winding sheets guttering down the latter. Indeed, the superstitions on the subject have been endless, and if this be in reality an age of skepticism, and much doubt exists in our midst as to the reality of anything which we can neither touch, taste nor handle, there is some comfort in thinking that we have at least come to disbelieve, among other things, in much that is ridiculous and mischievous.

Many great men have expressed a wish as to the kind of death they wanted to die, and they have mostly desired a sudden death. Cæsar, Gustavus Adolphus, and Nelson are among the number. Cæsar was murdered. Gustavus Adolphus died on the battle field of Lutzen and Nelson at Trafalgar amid the roar of cannon. Perhaps in this matter, old Fuller, who had thought over all possible modes of exit, arrived at the wisest conclusion. "None please me," but away with such thoughts; the mark must not choose what arrow shall be shot against it." After all the choice is not ours to make, and if it were the privilege would prove an embarrassment. This is certain, that of the innumerable weapons with which death is armed the worst is less intolerable than imagination presents it—his visage is more terrible than his dart.—Chicago Herald.

## Plain Talk from a Spiritualist.

To the Editor of the Religio-Philosophical Journal:

The article by Jesse Shepard in the JOURNAL of the 13th inst. has the right ring to it; and while the thoughts therein contained are not new, I hope it may prove to be the right time for their appearance. It is time that individuals should join with you in your efforts to crush out mountebank mediums. Let the world know that Spiritualists do not affiliate with them.—will give them no quarter, but are determined to drive them from the field and the business will terminate. Detroit has suffered so much from those itinerant mediums, that to-day it is hard work to get out a corporeal guard of honest thinkers or earnest investigators, should a good speaker come in our midst. It is but a short time since, that one of these mediums made his appearance in our midst. He fastened on two good honest souls who, though not Spiritualists, would like to be. After working on their sympathies he induced them to take him into their home, and as he expressed it, get up a meeting for him. During the interim he lounged around, surfeited himself with indulgences so that when the evening for the meeting came, his lamp was neither trimmed nor burning; on the contrary all was blank. He had no spiritual thought to offer, simply arraigned the churches and the Bible, and was obliged to withdraw, and allow the meeting to be continued and closed by others. The only object with such appears to be the getting of a few dollars—something to eat and drink at the expense of well meaning people, without any effort on their part. The time is past to expect cultured skeptics to listen or bow before persons wholly lacking in scientific ability, literary culture and spiritual growth, and when Mr. S. says, "the time is coming when public mediumship will be numbered with the institutions of the past," he but voices the thought given by a spirit through Miss Sarah Brooks, a medium, many years ago. Edgar C. Dayton, the spirit alluded to, while giving a lecture at Buffalo, N. Y., some thirty years since, and while the phenomenal phase of Spiritualism was raging under the Davenport Bros. and others, said:

"The physical manifestations will gradually withdraw and disappear; they will do their work—prove the immortality of the soul—after which there will be no further use for them, and so they will disappear. Man must grow up and into the spirit of Spiritualism to receive practical results from the phenomenal phases prevalent. The mere fact that we are immortal, does no good unless it inspire within us a life connected with the great spirit."

Mr. Shepard says the churches were never more vigorous and healthy than at the present time. The fact is, many thinking Spiritualists visit churches and quite a number connect themselves with them. They find spiritual truth openly taught; perhaps not in the form they know; still in such a way that it becomes very desirable to hear. Many of the churches have become permeated with those thoughts until there is much that is pleasing and very instructive even to Spiritualists in their services.

At a recent burial, in which I was interested, and at the request of the deceased person, a minister of one of our churches officiated. In his discourse he said: "There is no death; it is simply birth. From death comes birth or a better condition of life." At a private interview with this same gentleman he said: "Oh! if I could only bring the people to grasp this thought that there is no death, I would be well satisfied with my life's work."

At the burial of a young lady friend who died but a few weeks since, the services were held at the Baptist church, and by the regular pastor thereof. After reading portions of the Baptist burial service he closed his book, reached over his desk, pointed his finger to the casket and said: "There lies the form of our sister. She is not there; she has gone to her spirit home. She is with her friends to-day just as much as when here. She recognizes them the same as she did those here. Do not think of her as without form. She has a form." He then quoted St. Paul: "There is a natural body and a spiritual body,"—saying, "she has a spiritual body through which she takes cognizance and which is adapted to the place where she now is."

What better spiritual thought can we ask for or expect from or through our best spiritual teachers, and when we find those beautiful truths being uttered from the rostrum of our old hard-shell Baptist church by the regular pastor, we should no longer doubt that its members are advancing rapidly to the front and are becoming imbued with much of the best spiritual thought. So, with charity to all, let us be careful of our inferences on the churches and their teachers, for fear we may be a cause to turn aside would-be angel teachers unawares. Spiritualistic teachers must be respectable and truthful, and must treat their subjects with a seriousness that will inspire a reverence in their hearers. Until such is the case intelligent Spiritualists will be found among the churches, where they can, at least, get gleams or glimpses of spirit, or the thoughts spirits must have promulgated.

WM. C. CLAXTON.

Detroit, Mich.

For the Religio-Philosophical Journal.

Contradictions from the Spirit-World.

BY WM. C. WATERS.

It has been said by one whom many might regard as good authority, "that as a matter of fact, there is hardly a statement brought to us from the Spirit-world which is not contradicted from the same source." For nearly thirty years I have been in the habit of receiving communications from the Spirit-world through mediums residing in different parts of the United States and some in England, and there are very many important statements coming from that source which I have never heard contradicted by spirits of either high or low degree; nor have I ever conversed with any one who claimed to know of their being contradicted. Returning spirits inform us that in the world of spirits they have not met with a personal God, nor have they met with any one in that life that has been such a Person. They are not able to say that there is not somewhere in the illimitable universe such a Personality, for opinion on that subject is divided there as well as here. They assure us that in the life to come we will not find a Prince of Evil, for no such character exists, and there are no two opinions about it there. They assure us that Jesus was born of earthly parents. He was an excellent man, who sought to bless the world, but he was not God, or the son of God in any special or supernatural sense.

We are instructed that there is no such thing as eternal punishment for any human being, that progress is the rule for all, high and low. The Scriptures contain many exalted truths and more or less error. We are told that the Garden of Eden story is a myth; that the human family has had no such fall as therein related. The idea of an atonement for sins through the blood of the lowly Nazarene or any other innocent person is held to be entirely fabulous and decidedly misleading to those who are anticipating salvation in that way. A general Judgment Day as held by the popular churches is an error in belief. Judgment commenced far back in the past and must continue. We shall never cease to judge ourselves, and the more we increase in wisdom, goodness and knowledge, the more critical we shall be touching our own conduct.

Every step we take here in right direction has its advantages in spirit-life, while wrong living here carries its cloud far into the future. Every soul in passing the boundary line finds just the place in the future world that their earthly attainments have fitted them for, and from that point they pass upward—not downward. Living subject to a divine law of universal progress, they must move and act in keeping with the law—some advance rapidly and some slowly. Spirits act as the instrumentalities of a Universal Soul, and through such action every finite being must and will upward take its way.

An active, vigorous soul in the body will be the same out of the body. Industry gives strength and vitality to the faculties in the present life and in the life to come. All phases of worldly dissipation deadens the power of the spirit, hinders it in its upward climbing, and will be greatly regretted in spirit-life, as so much time and precious opportunity thrown away.

One might make almost any number of statements on ethical subjects and the teachings emanating from spirit-life, about which there is unity in statement, so far as I know. In truth, in the place of regarding this as a weak point in the spiritual philosophy, I have been in the habit of looking upon it as a strong point, that there should be such general agreement in the communications received in all parts of the world bearing upon theological subjects and especially on fundamental principles and vital points of interest that separates the spiritual philosophy from the popular belief of the churches. On prominent points of far-reaching significance the oneness has been surprising to me, in view of the fact that communications come from so many grades of spirit intelligence.

I am aware that some investigators may have the misfortune to meet with only partially developed mediums, and fall of finding the truth they are searching for, or they may ask questions beyond the scope of the individual spirit questioned. As a rule, simple questions only should be asked of an ignorant spirit, or even an intelligent one that has not been in the spirit-life long enough to become informed concerning the laws of the life in which he dwells.

I was once present where Stonewall Jackson claimed to be the communicating intelligence, not long after he passed out of the body. I asked him some questions somewhat beyond the primer lessons of Spiritualism. The General frankly acknowledged that he could not answer the questions, saying that he had not been out of his body long enough to be informed in the matters referred to in the questions; but if there were persons present desiring to ask more simple questions he would try to answer. It is not unlikely that spirits more egotistical than the General may sometimes assume to give information that they don't really possess. But the competent investigator will readily determine whether he is dealing with ignorance or intelligence. Over a score of years since I was present at a séance where ten or twelve persons had been invited that were considerably advanced in a knowledge of the philosophy. The controlling spirits were not able to use the medium to their satisfaction, and remarked through him that if they had that medium before an ignorant congregation they could make a good show of him.

If we take into the account that in our own Scriptures or the sacred books of other people or nations there is to be found only here and there a gleam of light bearing upon the subject of immortality and then look out upon the steady stream of light pouring in upon the world of humanity during the past thirty-nine years, and lo! what a change! We have left the faint twilight and seem to be standing in the broad daylight of angelic inspiration. That so strong a light should blind some persons is not surprising. The man long shut up in a dungeon may become

so accustomed to his darkness that he prefers it to pleasant sunlight. It is the same with the mental vision of great numbers; long used to grope on in the dark, concerning the essential facts of the life to come, they fear to know the truth. Having rested their hopes of future happiness on traditions and mythological statements made in the long, long ago, they tremble before a flood of light that lays bare their childish creeds and absurd teachings about God and the life to come. The idol worshiper hugs his delusion; the Pagan was ready to be slaughtered in honor of his gods, now all dead. The Jew is still looking wistfully back into the grim darkness of the past. He is confident that the Christian world all about him is in error. The Christian thinks he stands in the broad noon of religious truth. He pities the poor Jew, while the Indian of the forest in his simple worship of the Great Spirit believes them all in error but himself, and the Spiritualist, in view of numerous demonstrated facts, is inclined to believe the Indian about as near right in religious perceptions as the more civilized races.

For the Religio-Philosophical Journal.

Evolution the Basis of Political Economy.

BY LEON.

Number Five.

"Then from whatever we can to sense produce, Common and plain, or wondrous and abstruse, From Nature's constant or eccentric laws, The thoughtful soul this general inference draws, That an effect must presuppose a cause."—Pryor.

Prolixity is the great fault of writers, and it is the one which readers can no longer afford to tolerate because the world is being filled with books and periodicals, nearly all of which contain something of value, but too often lost in the mazes of postulation and verbiage. I could mention authors of worldwide reputation who might have made one page suffice to convey to the reader all the facts to which a whole chapter is devoted. In these busy times of ours we can not afford to clean up great heaps of chaff for a few grains of wheat.

I write for thinking men and women—none other will care for the discussion of this subject—and I propose to only take up enough of the reader's time to set before him the outlines of my theory, not doubting his capacity for filling out the body from the skeleton which I present to him. If I sometimes repeat, it will be for the purpose of keeping the mind fixed upon the law governing the premises discussed. It behooves us to get as near as possible to first principles and follow up the law. It is only through the law of evolution that man can understand himself and comprehend his rights and duties in the world.

The study of evolution begins where the *noumenon* becomes concrete with matter, producing the phenomena of life. The *noumenon* we can not analyze, it is an attribute of the Absolute, whom we can not comprehend in the abstract; and of whom all discussions are but an idle waste of time. We may conjecture that somewhere in the dimensions of space there may be an abstract or absolute God, whose will is the law governing the phenomena perceptible to us. But as such he is, to us, the great Unknowable of whom it is useless to speculate.

The phenomena we may analyze; and in doing so I think that it will be found that writers have beclouded rather than cleared up the field of philosophy. Instead of ten or a dozen categories, three are sufficient for the explanation of all that may be explained. These three are: Spirit, matter and environment. Study well the office, power and compass of these categories; unify them into the God concrete and the philosopher will not be far from the goal he has so long sought. This is the progenitor of all things from the lowest vegetable cell to the highest in transcendental thought. All living things, including the mind and its conceptions, are the progeny of this trine parentage, and bear its impress as the child inherits the form and features of its parents. Furthermore, nothing is thus born that does not in its turn, as one of the three categories, become a procreator of form, action or event. In physical evolution the spirit demands form, and material substances respond to produce that form, but the ever present pressure of surroundings will always greatly modify the features of that formation. In mental evolution the spirit acts in accord with the impulse peculiar to its organism, but again environments interfere to direct the emotion, shape the conception or mould the thought of the mind. Thus the stars may to some extent shape the warp of the foetal mind and partly determine the woof of life and destiny. Upon this law the astrologer can base a claim for his science, provided he does not claim too much.

We have gone briefly over the grounds of primary or physical evolution from the first vegetable cell, let us say, up to the highest animal—man. Beholding his capacities for self-culture, the independent powers of progress that reside in him, we are fully assured that the Creator designed him to be the apex of the physical world, and as such to become the evolutionary base of a spiritual or mental world.

The secondary or mental Evolution began with the first thought that was born of human brain and will continue so long as there is an idea undeveloped or a mystery unexplained in the broad universe. The soul lives upon novelty, and when this pabulum is exhausted, if such a thing were possible, then in all probability will the individual identity cease.

Standing as we do upon the summit of material evolution, where form progression ends and mental progression begins, we turn and look backward toward the past in search of our origin; but just in front of the Absolute our mental horizon closes in, shutting off further research in that direction. Regarded by the magnitude of the abstract, we turn to the concrete forces of creation. Through countless centuries we see that an unceasing effort has been made by these forces to evolve something more and more complex. This effort does not for a moment rest until a self-progressive being is brought forth. This being is himself a creator, and at once begins the evolution of a mental or moral world. This leads us to understand the primary purposes of the First Cause whom we can not comprehend in Himself. If true, this discovery greatly extends the scope and makes more clear our vision toward the future. We may understand for what work we are put here, but we would, if possible, know what use is to be made of that work and of us when it has been done. The restless spirit mounts the highest point of knowledge gained, and looking forward asks: What is our remote destiny? No response definite and certain can come to this question. Our mental vision is bounded the same as our physical sight. Through the ocean of time we glide as fishes swim through the sea, seeing only the objects close around us. The Past whence we come is Oblivion; the Future







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CHICAGO, ILL., Saturday, September 3, 1887.

## National Amalgamation.

Self-defence is the first law of nature. It applies to nations even more than to individuals. The only question that can be raised concerns the best methods of self-defence. On this principle was based the old Know-nothing or American party. Its object was to save the nationality of the United States from being metamorphosed or broken up into a plebeian multiplicity by the excessive growth of various foreign and alien forces. This was a legitimate and noble end, whether or not it was wisely pursued. All true American patriots will desire that end, and in some way or other they will seek its promotion.

The former American party was doubtless premature, as is shown by its early demise, and no other such party will probably arise. There was in it an illiberal element. But something must be done to foster the great object it had in view. The growth and direction of anti-American forces in this country during the last quarter of a century ought to make this evident to all thoughtful citizens. This subject has recently received a good and timely ventilation from Dr. McGlynn in the *North American Review*; and the article has been copied more or less fully into other periodicals. He shows that there has been in the interim a great change in the dangerous direction which the old American party foresaw and deprecated. Since then some leaders of large bodies of Catholics have informally avowed their hope and intention through the public schools controlled by them, and through the church schools which they teach or wholly regulate, of perpetuating their foreign tongue in the country, and their alien institutions and customs. In these days there are parochial schools where the most stinging epithet hurled by the superintendent at an independent pupil is "American." Professor Boyesen, who has good opportunities for knowing, is quoted as saying in a recent magazine article that so great among some foreign born citizens is the contempt of American manners and traditions that they attempt no concealment of it.

Donations of the public schools are now common among priests and bishops of the Catholic Church, where thirty or forty years ago they were very rare. The evidence is abundant and clear in their published utterances that in this period the opinions and feelings of the prelates and priesthood of that church have undergone a very deep and bitter change almost universally. This change found organic expression in the last Plenary Council of Baltimore, which determined to establish all over the country a systematic opposition to the public school by the organization of parochial schools, which are absolutely under priestly domination. These schools are wholly ecclesiastical in their management, in the drift of their teaching and the end they seek. Their clerical abbots and managers have never shown any independent desire for the education of the people. In those portions of the world where they have control of civil affairs they have never done anything in this line; and their entire tone and spirit, and sometimes their explicit avowals, have been opposed to it. They have hesitated to affirm, as seen in the organ of the Jesuits in Italy, the *Civ-*

iltta Cattolica, that the people do not need even to be able to read, because they can be orally taught the necessary elements of religion. It is quite plain they would carry this out here if they could. If they could destroy the public schools they would soon neglect their own and disband them. They value their schools only as a sluice through which to carry off their children from the better and broader education of the public schools. For this demoralizing service they hope ultimately to secure the aid of the State, as they have done already in spots where the greatest corruption has prevailed, notably under Tweed and his gang in New York.

It surely ought to be evident that Americanism has a great and serious work before it, in regard to which Americans appear to be exceedingly apathetic. They systematically wink at a constructive treason which is rife and virulent and organized in various places all over the land. Yet they are probably only winking, not wholly blind. Long the nation winked at the machinations of slavery, till the booming cannons against Fort Sumpter roused it so thoroughly that it neither slumbered nor rested more till slavery was extinguished, and the spirit of slavery conquered. So there are indications, as Dr. McGlynn says, that a genuine, a wise and strong American spirit, is still alive and wakeful, and sure ere long to compel into conformity with itself all the loose or opposing elements of alien social forces which have taken up their abode within its bosom.

A new American party must, from the nature of things, be formed ere long. It must have for its object the amalgamation of all these elements and the guarding of the nation from disintegration by intestine corrosion. It will adopt safe and stringent methods for the Americanization of its immigrant population; for the unification of sentiment by the promotion of the free and general intercourse through the medium of a common language taught to all in public schools, which all children shall be compelled to attend, and where they shall be taught only by teachers appointed by the State. It will utterly abolish the whole corrupt and corrupting system of subsidizing any institution whatever, under any pretext whatever except what is entirely owned and managed by the State. It will therefore require that the State shall tax all real estate without exception or favor. It will secure the sacred and mighty engine of the ballot from easy perversion, and guard it from the misuse of those who have had no time and shown no disposition to imbibe the spirit of our institutions, and who have not condescended to learn our common language. These are very necessary improvements in the organic life of the nation. Just how they will be effected, through what form of movement or name of party cannot be predicted, but for their attainment every patriot and good citizen whether born on this continent or not, ought not only to hope and watch, but also to labor and agitate, till they are effected.

## Inspiration.

It is not unreasonable to suppose that the orator, the author, the physician, the lawyer, the minister, the inventor, the chemist, the explorer and others who make their dent upon the world, are under certain circumstances, inspired by spirits interested in mundane affairs. Edison, the marvelous inventor, is thought by many to be a medium, and it is said that his hand is often controlled to write, and valuable instruction given, though the *JOURNAL* does not vouch for this. Robert Howard Hutton, of England, who passed to spirit life lately was designated as a "natural bone setter." Instead of being a "natural bone setter," he was simply highly inspirational in that one direction, and excited the admiration of all by his remarkable achievements. Assisted by spirits, he was able to accomplish feats in bone-setting far beyond the capabilities of the ordinary physician. An English paper speaks of him as follows:

He gradually broke down the wall of prejudice which had been built up against bone-setters by the medical faculty on the ground that they were merely quacks. His cures in cases of displacements and sprains which had puzzled the most expert surgeons were so brilliant and undisputed that he was frequently consulted by those who had previously reviled him. His house in Queen Anne-street was thronged day after day by persons who in some instances had come hundreds of miles to avail themselves of his skill.

Inspiration with him was triumphant, and his wonderful power acknowledged. A lady of rank refers to one hundred of his remarkable cures. After George Moore, a millionaire, had been experimented upon in vain for three years by eminent surgeons, in order to remedy the displacement of a bone, he was cured by Hutton in one minute. The following from a daily paper, concerning such men, is of interest:

Men of the class to which Mr. Hutton belonged were once quite common in this country. Men conducting large lumbering operations in Maine generally arranged to take a "natural bone-setter" into the woods every winter. The masters of whaling vessels endeavored to have one among their crews. The faith of ignorant people in "natural bone-setters" is profound. They believe that they are possessed of inherent knowledge and skill. Some think that they are possessed of a natural gift, and others that they have acquired secrets that never become known to the members of the medical profession. The circumstance that they effect cures in persons who had "suffered much from many physicians," though they never read a medical book, never attended college, never witnessed a clinic, and never received instruction from a preceptor, elevates them in the minds of the people far above the directors of hospitals.

It is fair to presume that men like Mr. Hutton are possessed of great skill and also of great knowledge. They may not know the scientific name of any bone, ligament, or muscle in the human body, but they may know the location and function of every one of them. Instead of being derided as "quacks," they should be classed as hereditary specialists. It is admitted that bees, ants, dogs, and horses inherit knowledge and skill, and it is certainly fair to presume that human beings do the same. No sane person will be likely to practice surgery without having had a course of training, unless he has great confidence in himself, and self-confidence makes one resolute. Mr. Hutton, it is said, never administered an anesthetic and never employed an assistant. He was very strong, quick, and active. He jerked a bone into place in an instant, while he was telling a story, and before the sufferer knew what was about to happen. He had a most extensive practice, and "practice makes perfect." It is likely that he put more dislocated bones in place than any ten regular practitioners in his country. He was an observant man, with remarkable keenness of sight and delicacy of touch. His great success caused him to undertake risks that many surgeons would shrink from. His success as well as that of others of his class may be accounted for on scientific principles. It remains to be seen what medical journals will say of him. It is certain that the secular press regarded him as a most extraordinary man, and regret that the family of "natural bone-setters" died out with him.

What medical journals will say of him is easy to forecast. In substance it will be: "Another charlatan out of the way!" His stupendous pretensions caused the unprofessional public to regard him with superstitious reverence and to magnify into capital operations the simple cases which he treated." This sort of assertion, or silence, will be the treatment accorded him in the average medical journal.

## National Editorial Association.

The annual meeting of the National Editorial Association convenes this year at Denver, Colorado, on the 13th inst. For the three days' session the following programme is announced by the president: A symposium on the subject of "Foreign Advertising," to be led by W. H. Brerly, of the *Detroit Evening Journal*. Oration by Charles A. Taylor, of the *Boston Globe*. Address by E. A. Burke of the *New Orleans Times-Democrat*. "Journalism in its Professional Aspects," by Jno. C. Bundy, editor *RELIGIO-PHILOSOPHICAL JOURNAL*, Chicago. "The Duty of Journalism Toward the Labor Problem," by Charles H. Jones of the *Jacksonville, Fla., Times-Union*. "Newspapers and Public Men," by B. W. Steele of the *Daily Gazette*, Colorado Springs. "The Model State Press Association," by J. R. Bettis, of the *Little Rock, Ark., Democrat*. "Journalism in its Relation to Industrial and Commercial Development," by W. L. Malone of the *Fort Worth, Texas, Gazette*. "Women in Journalism," by Mrs. Sallie Joy White of Massachusetts. "The Press in its Relation to the Pulpit and Society," by Rufus Rhodes of the *Birmingham, Ala., Herald*. "Humor in the Newspaper," by W. Scott Way, of Delaware. "Shall the National Editorial Association continue as a voluntary association, or incorporate under the general law or a special charter?" by B. B. Herbert of the *Red Wing, Minn., Republican*.

The headquarters of the Association during the meeting will be at the Windsor Hotel. Invitations in behalf of the Association have been accepted from the authorities and citizens of Greeley, Boulder, Colorado Springs, Pueblo, Gunnison, Monte Vista and Durango to visit these places and be entertained by them as guests. The people of Colorado promise that no effort shall be spared to make the tour a pleasant one. And the *JOURNAL*'s editor knows from repeated experiences that what Colorado folks promise they more than fulfill. He expects to arrive at the Windsor on the 12th, and will be glad to receive calls from his friends, whose previous courtesies he remembers with pleasure.

## About Agnosticism.

The Howard Presbyterian church of San Francisco, Cal., was crowded to the doors, Sunday, August 7th, with a congregation which had attended to hear the sermon of Dr. Newman. The eminent clergyman spoke upon Agnosticism and the fallacious arguments of the exponents of that nonbelief. The word, he said, was derived from two Greek words, the literal translation of which is, "I do not know." The literal meaning, therefore, of Agnosticism, the speaker continued, "is, 'I do not know.' What we know we know. What we know of the sun, the stars, of God, of Love, of life, of heaven, comes within the limits of our knowledge. In the days of old upon the shores of that Mediterranean of which Byron sings, stood the pillars of Hercules, beyond which there was supposed to be nothing, but a ship sailed between those pillars and Carthage was founded—Carthage that made Rome tremble when Rome was mistress of the world. From between those pillars America was discovered and England visited. What folly, then, it is to say that this horizon bounds the habitation of man. Yet this is the agnosticism of the day. But we who have a wider knowledge and a stronger faith, look beyond this Mediterranean of agnosticism, and standing at these pillars of Hercules say there is a world outside. We observe the form of Moses and St. Paul, and standing between these pillars we observe the son of the Highest coming upon this Mediterranean of life to say there is a life beyond."

## The Mystery of a New Church.

The *Louisville Commercial* relates the most remarkable story of the season. The very mysterious circumstance is said to have occurred near Comiskey, Jennings county, Ind., Sunday night, July 24th. About five months ago the people of that neighborhood concluded to build a Baptist church, as most of them were of that faith. A collection was taken up and the lumber procured. For a time the work progressed very smoothly until it came to the raising of a large beam, which was intended to uphold the rafters of the structure. A derrick large enough could not be procured, and work was stopped. During the summer nights the farmers have frequently met to discuss some means of raising the beam, but nothing was ever done. On the morning of July 24th, however, it was discovered that the beam had been placed in

position during the night by some unknown agency. Hundreds of people gathered about the place, and the miracle, if such it may be termed, has created great religious excitement in the neighborhood. There is not the slightest sign that the work was done by human hands, and many imaginative people say that they heard beautiful music and saw strange sights about the place the night preceding. No difficulty was experienced in raising \$100 to go on with the work, and it was decided to call the edifice "Christ's Own."

## Four Weeks Free.

Parties receiving copies of this paper who have not subscribed for it may know that it is sent four weeks on trial, at the solicitation of some friend, and that no obligation is assumed by them in taking it from the postoffice. The publisher will be happy to receive their subscriptions, should the paper meet their wants or give promise of supplying them with information they seek.

## Wanted! Back Volumes.

The first ten volumes of the *RELIGIO-PHILOSOPHICAL JOURNAL*. Any one having all or either of these volumes in good condition and willing to part with them will please communicate with this office.

## GENERAL ITEMS.

Henry Slade, the medium, is now in Liverpool, England. He stopped in London for a short time.

Dr. Peters, of Kansas City, Mo., lectured last Sunday before the Spiritualist society that meets at 116 Fifth Avenue.

Mr. A. F. Melcher, of Charleston, S. C., has added his photograph to our collection, for which he has our thanks.

The *JOURNAL* calls attention to the excellent plan for regulating and improving domestic service outlined by Mrs. Chandler in her contribution to "Woman and the Household," on the eighth page.

Next week we shall publish "An Open Letter to Prof. George S. Fullerton, of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigation of Modern Spiritualism," by C. C. Massey of London, England.

It is said that at the Free Methodist camp meeting, Aug. 25th, at Blue Springs, Neb., J. J. Bently had his hearing restored through prayer. He had been deaf for over three years. There is great excitement at the meeting over this manifestation of the power of prayer.

Dr. Ellen M. Mitchell, of Denver, Colorado, and prominently identified with the educational interests of that very much alive city, who has been spending her vacation in visiting the Concord Summer School of Philosophy and other gatherings in the East, passed through Chicago this week on her return home.

Mrs. Ada Foye will reach Chicago on the 6th inst., and begin her engagement with the Young People's Progressive Society at Avenue Hall, 159 Twenty-second Street, on Sunday evening the 11th inst. She will speak and give tests for that society during the month. A public reception to Mrs. Foye, to be followed by a social hop, will be given by the society at their hall on the evening of the 23rd.

According to Dr. Berillon, the well known French specialist, the practice of sucking the thumbs at night, to which so many children are addicted, and of which it is next to impossible to break them, can be put a stop to by a single hypnotization, accompanied, of course, with the requisite suggestion. The child never by any chance returns to the habit again, though his memory retains no trace of the order or prohibition which operates so powerfully upon his will.

At the meeting of the National Association for the Promotion of Holiness, held in Pittman Grove, Pa., the other day, Dr. William McDonald said: "I tell you that no one who uses tobacco can be entirely sanctified." "Say, say!" shouted several clergymen, "that's going too far, for some of our best ministers use the article." "What I have said, I have said," replied Dr. McDonald. "No man can be entirely saved and use tobacco." "You're a liar!" angrily shouted a well known man in the audience. The man, who is said to be an infidel Christian, immediately left the auditorium.

The *Daily Gazette* of Little Rock, Ark., devotes its Sunday edition of August 14th, to the interests of that city, giving the number of churches and schools, and also presenting some fine illustrations of the residences of its prominent citizens. It says: "Little Rock's fame having gone forth many years in the recollections and traditions of travelers, and having also become celebrated wherever Arkansas is known, it transpires according to popular opinion, that Little Rock is supposed to reflect the social conditions of the State, and in general the social conditions of the South. It is a beautiful southern city, beautiful homes, beautiful gardens, and its inhabitants a prosperous and cultivated people. In fact, it is popularly called the 'City of Roses,' which is meet, there being no fairer skies than above it; and no spot in the South and West where the flowers with bloom and fragrance respond more generously to the due and sunshine, and warm, soft rains, bringing the birds and the roses together. But while admitting all this, and admitting also that its beauty is proverbial for bringing to the wayfarer thoughts of his own home and his own country, there is no doubt of much being taken for granted in the gen-

eral reputation that is not due to latitude, wealth, comely and princely homes, beautiful site, nor only to genial climate, which, late and early, brings together in its midst the birds and flowers. Going beyond the mere appearance of things, it is to be discovered that its fame is also due to something which has come from patient industry, and from the domestic history of a people who, all the years long, brooded in their hearts nothing so much as having themselves and their children always bear honored names."

The Spiritualist society that meets at 116 5th Ave., seems to be growing in interest, and is well attended. The various meetings in the city are doing an excellent work.

Dr. Hannah S. Sparrow of South Chicago, Ill., since her graduation has been too busy to keep up her correspondence and social calls. She is doing finely, being engaged in a work well fitted to her, and one in which she has had much experience. She is always glad, however, to hear from her friends.

The *Inter Ocean* alludes to a remarkable manifestation of spirit power that occurred at the meeting at 116 Fifth Avenue, last Sunday. Mrs. Marshall, the slate-writing medium, after getting several messages for different ones "held a slate beneath the table, and on withdrawing it in a moment, almost, held up to view a beautiful white rose lying on the slate, with a message for Mr. C. C. Allen. The message was read, and found to be from the deceased wife of the gentleman, who told him that she now brought the rose she had promised him before. There was no way in which the few skeptics present could account for the sudden appearance of the rose, which was as perfect and fragrant a flower as ever grew."

The people in Greenville county, S. C., are excited over a newly developed electric woman. About two months ago Mrs. Lockaby, the wife of a farmer, began to hear what she believed to be supernatural noises in the house, tapping on the wall, and moving of furniture. She and her husband deserted their home, believing it haunted. They moved to a neighbor's, but the noises became worse and the terrified couple had to return to their home, as people believed them "possessed of spirits," and would not shelter them. The noises suddenly ceased and Mrs. Lockaby began to have sensations like the shock of a powerful electric battery. She then discovered her extraordinary strength. She is visited by many persons and displays her powers after great persuasion, but will take no money. She and her husband are greatly alarmed and believe great harm is going to befall them.

It appears from the *Philadelphia Times*, that the Spiritualists of Blue Anchor, N. J., are having some trouble with the church members there; they being opposed to the Spiritualists using the school house for holding meetings. The *Times* says: "John Blath-erwick, the fighting man of the Spiritualists, although seventy-years old, doesn't look more than fifty-five. In politics he is a Peter Cooper Greenbacker, and his bible is the *RELIGIO-PHILOSOPHICAL JOURNAL* of Chicago. He is well read; a good talker, and an accomplished musician. He has an old cabinet organ in his little cottage, on which he improvises accompaniments to Spiritualist poetry; and on a clear night his magnificent baritone voice, which age has not impaired, can be heard way over in the Wood cottage, a half-mile away, shouting out Spiritualist songs to Methodist airs; while the old organ fairly talks under the touch of the vigorous old musician."

The Kukas, a secret society, is again exciting the anxiety of the Indian Government, and Lord Dufferin, the Viceroy of India, has telegraphed the home government for reinforcements in order to suppress them. This organization of fanatical disciples of Ram Singh, the Sikh reformer, has increased in number of late to an alarming extent, and great fears are entertained that an uprising at an early date is meditated. The sacred writings of the Sikhs contain passages that are regarded as prophetic of their future supremacy in the Punjab, and Ram Singh and his followers believe that the time is near at hand for the restoration of the glories of the race. The fall of the Mogul empire and the sacking of Delhi are believed by the Kukas to have fulfilled one part of the prophecy, and the accomplishment of the remainder is believed to be delayed only by the sins and perversions of the present generation. Ram Singh began to preach his doctrines about thirty-five years ago, and when at the height of his influence he is believed to have had 120,000 followers ready to obey orders with the unhesitating alacrity that religious and race fanaticism supplies. The name of Kukas, popularly given to them, is due to the violence of the excited shouting and howling by which their religious meetings are marked.

Lyman Abbott has been making a confession of faith. He says, touching upon the points now agitating the Congregational churches: "If Universalism teaches, as I suppose it does, that all men will be at last brought to holiness and God, I am not a Universalist. For I believe that virtue lies in voluntary choice, and that not even the almighty grace of God can save any man against his will. If Andover theology is what it is generally represented to be, the doctrine that a knowledge of Jesus Christ is essential to salvation, and therefore we must suppose that Christ will be presented in another life to those who have never heard of Christ in this life, I do not believe in the Andover theology, because I believe that God has promised and will give eternal life to every man who by patient continuance in well doing



PHICAL PUBLISHING HOUSE, CHICAGO. JOHN C. ...  
Proprietor.



## Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.  
In Memoriam.

(Most affectionately inscribed to the memory of Mrs. Lottie C. Belden, who departed the other form on the morning of the 27th of July, 1877, by her sister, Mrs. F. O. HYER.)

Dear sister, hand in hand we moved  
Onward to the transition gate.  
Thou hast the path beyond it proved  
While I this side the entrance wait.

Our souls were one in love, but thou  
Didst feel delighted on my thought;  
The resurrection came, and now  
Thy teacher will be thy taught.

But yesterday thy favored brow  
I loved with fond and tender hand,  
My own thy love is twining now  
With rarest bloom of spirit-land.

Thou wert the elder as the years  
Recorded on Time's dial-plate;  
But now in thy transcendent sphere  
Thou seemest younger far than I.

The flower and fruit of life combine  
In youthful grace and ripened thought,  
As in the depths of ruby wine  
The fragrance of the bloom is caught.

The White Art Magic of the law  
Of transmutation, here called death,  
Did matter's outer veil withdraw  
With but the flutter of a breath.

And thou didst rise upon my sight  
Drobed of the disolving clay,  
As morning's fairest ray  
From night and darkness breaks away.

And, dearest sister, though I turn  
Again to mortal toil and care,  
I know thy knowledge and thy learn  
And in thy every rapture share.

## Spiritualism and the Churches.

To the Editor of the Religio-Philosophical Journal:

The article in your Journal of August 15th, by Jesse Shepard, entitled, "Spiritualism and the Churches," while embodying some excellent suggestions, in the main contains views that are so repugnant to enlightened Spiritualists that I must beg the privilege of protesting against them. Without going through his communication serialism, I will simply note the following statement:

"It is quite safe to say that in five years hence the best minds who believe in spirit communion will be found somewhere in the churches."

In this connection it may be pertinent to query, what has the church accomplished, or even aimed at, on a parallel plan with Spiritualism, after the advancement of the world during the past two thousand years? Again, has it not, like a vanishing tyrant, wielded its concentrated power to crush out the life of every reform that did not conform to its own narrow thought? Even Spiritualism, had it not had the energizing magnetism of the spirit realm, would have been extinguished by an intolerant church in its infancy. Shall Spiritualists, after enduring for forty years the scoffs and jeers of the church, go backward to enter its precincts for the sake of a short-lived, ephemeral respectability? Rather should they bear with the crude conditions of our pioneer bands, who have joined in the crusade against ignorance and intolerance, than return, as did the dog, in the fable of old.

Sometimes fancy that Spiritualists do not realize the grandeur and import of the millennium age that is now dawning. Go back to the churches, whose very truths are like blades rusted in their scabbards? No! Let us look forward to the coming time when Lyceums of Science shall cover the land as churches do to-day. Let us not make an annex of our broad and universal philosophy to the soulless churches that are kept from utter decay by the fulsome adulation of recalcitrants.

The first principle of Spiritualism, though at times crude, and necessarily so, was to meet the wants of the times. Let it not be measured by its superficial adornments of respectability, but by the stupendous work it has accomplished.

It has unfolded light and immortality to man. We require no miracle to astound the world, but simply to grow and unfold in the order of nature, and this we can, and must, do, by turning ourselves to the selfish and narrow creeds of the respectable churches.

While freely extending charity and good will to the advocates of churchism, we will never consent to become a mere adjunct to their methods.

HENRY J. HORN.

Saratoga Springs, Aug. 10, 1877.

## Prof. Buchanan on the Seybert Commission Report.

The Seybert Commission has reported against the claims of Spiritualism. Their report will not even bear the effect of the French Academy report against animal magnetism, which checked its progress in the medical profession but not among the people; but before the century passed, the medical profession has taken up the doctrine in earnest, and re-named it hypnosis. The Seybert report will not even be a temporary damper, for while thousands of inquirers, fully as competent as the commission, and many of them far more competent to the investigation, have made themselves acquainted with the facts, the commission has done nothing but to emphasize the fact already familiar among the intelligent, of the prevalence of fraud among mediums. Notwithstanding the wonderful powers of Slade, no one acquainted with his history would place any reliance on his integrity. The more intelligent Spiritualists understood such matters, and the Ladies' Aid (Spirits) Society of Boston, recently had considerable amusement in the exhibition in their parlors of the materializing and dematerializing wire apparatus used by the fraudulent medium, Mrs. Rose, which was sold to have been carried in her bustle. Mrs. Rose when prosecuted for her frauds was found to be protected by the law of coverture which makes the husband alone responsible. This is a relic of the idea of female subordination and obedience which ought to be abolished. The progress of Spiritualism has been marked by as many follies as that of any popular movement, and the bequest of \$50,000, by Mr. Seybert, to the old fogies of the Pennsylvania University was among the stupidest of these follies. If a friend of Galileo had made such a bequest to the Catholic church in his time, to get an opinion of the new astronomy, it would have been as sensible as this. It will however, have its good result; it will erect a permanent monument to the ignorance of the universities, a record from which they cannot thereafter escape. Prof. Ledy was one of the marled commissioners whose mental status was thus exhibited in the last journal:

Your doctrine of life eternal.

And everything else aternal.

Might well be pronounced an infernal.

Delusion!

—Buchanan's Journal of Man.

## A MOTHER'S HEART.

An Italian woman sits every day at her fruitstand on the corner of — street. "Maum Spaghet" is the name given her by the poor street boys. She is smart, very smart, but they do not know what to call her. So one of them had been in an Italian restaurant, suggested Mother Spaghet, which was accepted and quickly corrupted.

One day she saw a shivering little newboy, timorously offering his papers. She called him to her and discovered that he was ill. Then she wrapped him up warmly and stowed him under the stand.

In the evening she took the boy in her arms and carried him to her home. When she had made him comfortable she asked where his mother was.

"An't got none. Mothers is scarce. Jim and Pete and Mick an't got none either."

It was a pathetic truth the boy uttered guilelessly. There are so many wretches who only living mother is the mother. "Maum Spaghet" felt the speech and betrayed her sympathy by a big, quick and strong.

"But I've found one now," he murmured, as he fell asleep in her arms. And she remembered her own boy who had slipped into the sea at night while the steamer was rushing through the waves, and she let the wretched come into her heart to fill the vacancy that her boy had created.—The Spectator.

## EMPLOYMENTS IN HEAVEN.

Views of Dr. Talmage.

Men Will do in Heaven What in Their Best Moments They Did on Earth.

There are times when the erratic Talmage rises above himself, and breathes a pure inspiration which comes like a breath from heaven. His sermon on "Employments in Heaven" was of this order, and freed from a few phrases lubbed from the old methods of thought, no spirit from the courts of heaven itself could convey in language more accurately the employments of the future life. He says:

The question is often asked, though perhaps never audibly propounded, "What are our departed Christian friends doing now?" The question is more easily answered than you might perhaps suppose.

You have, then, only by a sum in abstraction and a sum in addition to decide what is the employment of your departed friends in the better world. You are to subtract from them all earthly grossness, and then you are to come to the conclusion that they are

## DOING NOW IN HEAVEN

what in their best moments they did on earth. The reason that so many people never start for heaven is because they could not stand it if they got there. If it should turn out to be the rigid and formal place, some people photographed it.

I am not going to speculate in regard to the future world, but I must by inevitable laws of inference and deduction and common sense conclude that in heaven we will be just as different from each other as we are now different, and hence that there will be at least as many different employments in the celestial world as there are employments here.

In the first place, I remark that all those of our departed Christian friends who on earth found great joy in the fine arts are now indulging their tastes in the same direction. On earth they had their glad pleasures amid pictures and statuary, and in the study of the laws of light and shade and perspective. Have you any idea that that affluence of faculty at death collapsed and perished? Why, so when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunbeams and the rainbows and the spring mornings are woven?

Raphael could now improve upon his masterpiece of Michael the Archangel now that he has seen him, and could improve upon his masterpiece of the Holy Family now that he had visited them. Michael Angelo could better present the Last Judgment after he has seen it flesh and blood, the rumbling thundering rans of it. The reason that God took away the graceful lines here, powerful chiaroscuro here; but I am persuaded that the grander studies and the brighter galleries are higher up by the winding marble stairs of the sepulchre, and that Turner, and Holman Hunter, and Rembrandt, and Titian, and Paul Veronese, if they exercised saving faith in the Christ whom they portrayed upon the canvas, are painters yet, but their strength is faculty multiplied ten thousand fold. The reason that God took away their eyes and their hand and their brain was that He might give them something more limber, more widely, more skillful, more multitudinous.

I remark again, that all our departed Christian friends, who in this world were passionately fond of music are still regaling that taste in the world of celestial. The Bible says so much about the music of heaven.

Spiritualists are often accused of taking too materialistic views of the Spirit-world; listen to the great preacher:

Again I remark that those of our departed Christian friends who in this world had very strong military spirit are now in armies celestial and out on bloodless battle. There are hundreds of people born soldiers. They cannot help it. They belong to regiments in time of peace. They cannot hear the drum or the bugle without trying to keep step to the music. They are Christians, and when they fight they fight on the right side. Now, when these our Christian friends, who had natural and powerful military spirit, entered heaven they entered the celestial army.

I have not so much faith in the army on the ground as I have in the army in the air. O God open our eyes that we may see them. The military spirits that went up from earth to join the military spirits before the throne—Joshua, and Caleb, and Gideon, and David, and Samson, and the hundreds of Christian warriors who on earth fought with fleshly arm, and now having gone up on high are coming down the hills of heaven ready to fight among the invisible. Yonder they are—coming, coming. Did you not hear them as they swept by? What are our departed Christian friends who are explorers doing now? Exploring yet, but with lightning locomotion, with vision microscopic and telescopic at the same time. A continent at a glance. A world in a second. A planetary system in a day. Christian John Franklin no more in disabled DeLong pushing toward the North pole, Christian DeLong no more trying to free blockaded Jeannette from the ice, Christian Livingston no more an African marauder trying to make revolution of a dark continent; but all of them in the twinkling of an eye taking in that which was unapproachable.

What are our departed friends who found their chief joy in study doing now? Studying yet, but instead of a few thousand volumes on a few shelves, all the volumes of the universe open before them—geologic, ontologic, cosmologic, botanic, astronomical, philosophic, moral and every other science, volcanic piles or electric batteries, standing as they do face to face with the facts of the universe.

What are the historians doing now? Studying history yet, but not the history of a few centuries of our planet only, but the history of eternities—whole millenniums before Xenophon, or Herodotus, or Moses, or Adam was born. History of one world, history of all worlds.

What are our departed astronomers doing? Studying astronomy yet, but not through the dull lens of earthly observatory, but with one stroke of wing going right out to Jupiter and Mars and Mercury and Saturn and Orion and the Pleiades—overtaking and passing swift comet in their flight. Herschel died a Christian. Have you any doubt about what Herschel is doing?

What are our departed Christian friends, who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. You cannot understand why that patient got well after all the skillful doctors of New York and Brooklyn had said he must die. Perhaps Abercrombie touched him with a banner, who, after many years doctoring the bodies and the souls of people in Scotland, went up to God in 1844.

Most of those ministers have got their people around them already. When I go to heaven—as by the grace of God I am destined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom through the kindness of the printing press, I am permitted to preach every week, in this land and in other lands—letters coming from New Zealand and Australia and uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped—I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delicate and delicate business.

What are our departed Christian friends, who in all departments of usefulness were busy, finding their chief joy in doing good—what are they doing now? Going right on with the work. John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded. George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all those who did good on earth, busied since death than before. The tombstone is not the terminus, but the starting-post.

Certainly a spirit has touched the lips of the preacher, and he speaks far wiser than he vainly supposed. The old idea of heaven has passed away. No more sleeping in the grave until the resurrection; no eternal pain singing on golden harps; but endless activity, which is rest, pleasure and worship.

Dr. Parker, of the City Temple, London, has called for the United States. He will pronounce a eulogy upon the late Mr. Beecher at Plymouth church, Brooklyn, next month, and it is not impossible that he may become Mr. Beecher's successor.

## ANTIQUITY OF MAN.

Some Startling Figures Presented to the Boston Christadelphians.

The Christadelphians of Boston held their usual weekly religious services yesterday in Chandler Hall, No. 18 Essex street. The subject of the morning discourse was the question, "Has man been on the earth more than 6,000 years?" The subject was illustrated with a chart showing mathematical calculations. This chart was drawn upon the assumption that the existence of the human race upon the terrestrial globe has continued uninterruptedly for 50,000 years. The speaker, however, denied that this claim was founded on any plausible scientific hypothesis. Beginning his calculation with two human beings, and allowing for the number of persons being doubled every 500 years during the first ages, he showed that there would exist at the end of the first 10,000 years 2,097,152 persons. The computation at the close of 50,000 years would show in existence such myriads of human beings as would be inconceivable to the human mind. To express the number of the globe sufficient to assemble the resurrected bodies at the day of judgment, the speakers figured out the present day, he said, is 1,400,000,000. He contended that the human race could not possibly be 50,000 years old. Whenever evidence of the occupancy of the earth prior to the Adamic period had been discovered they were the remains of a race which had perished and become extinct before the time recorded in the book of Genesis. That such a race had existed and had been destroyed could be maintained, the speaker said, from the scriptural writings of Peter and Jude and from Paul's Epistle to the Corinthians.

Speaking of the argument against the resurrection of the body which is made by those persons who assert that space could not be found on the surface of the globe sufficient to assemble the resurrected bodies at the day of judgment, the speakers figured out that all the bodies of all the human beings who have peopled the earth since the time of Adam could be collected in a space not larger than the State of New York, and he did not think so large a territory would be required.—Boston Globe.

## Physical Manifestations in England.

There were twelve sitters, including Mr. Bowen and Mr. J. Holland whom we had invited from Goufforth. Mr. Bowen's guides opened the meeting with a very earnest invocation. There was placed on the ground in the center of the circle, a trumpet, a hand-bell, a wand, and a paper of sweets. Mr. Bowen requested one of the sitters to sit right hand to his right hand, which was executed to the satisfaction of all present. Mr. Holland sat next to the medium, it fell to my lot to sit next to Mr. Holland, and he seemed so placed that my right hand grasped the medium's left hand and Mr. Holland's right hand. Mr. Holland's left hand being on the top of all three, so that I could feel it the whole of the time. My left hand was in the next sitters right hand, and so on all the way around. All being in readiness the light was extinguished, and the circle joined in singing a hymn, in the course of which a beautiful light was to be seen floating all around the circle; the wand being lifted from the ground it touched a few of the sitters very softly at the commencement, but in a very short time hitting the sitters all around the circle with lightning rapidity. Distinct knocks were to be heard on the walls several times throughout the sitting. A trumpet was then placed in the mouths of several of the sitters to blow, to the amusement of all. The bell was taken up and rung in several parts of the room in a very satisfactory manner. The sweets were distributed to the sitters in a very laudable manner. Whenever a question was asked it was answered with the wand on the questioner's head. Three of the sitters had one boot unlaced and placed on the heads of all the sitters, which was a very convincing proof of spiritism. A watch and chain were taken out of a gentleman's pocket and placed into the waist of a lady's dress. In singing a hymn a beautiful light was to be seen waving time to the tune. When we were knocked "good night" having procured a light, it was to be seen that one of the ladies' hair was pulled down and all the hair-pins missing. The handkerchief which tied the medium's hand was extended and found to be in the same position as it was at the commencement. The sitters all felt themselves highly gratified at the marvellous phenomena that had witnessed, and thanked Mr. Bowen and Mr. Holland for the great privilege they had accorded to them.—A. P. FOSTER in Medium and Daybreak.

## Its Own Retribution.

The divine law is eternal; and so long as sin is sin, so long must retribution work. If we could imagine men as being such arrant fools as to go on sinning forever, why, then, of course, retribution must work forever—the punishment of sin must be eternal. Speaking according to bold oriental imagery, when we go into eternal fire—that is, we bear the punishment which, in obedience to the immutable operation of the Divine Law, the sin has incurred. But the fire is a refining, a purifying fire. The punishment, the discipline is temporary; the blessed result of it is eternal. "He is like a refiner's fire," says the old prophet, "and fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness." This is the blessed result of all purifying discipline—Righteousness. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." The day and stubble of our nature, in the painful discipline that lovingly come to us, shall be burned. We will not know what we are doing, but the loss is also retributive. "Whatsoever we sow, that shall we also reap." Going into everlasting punishment does not mean, cannot mean, that every individual sinner must endure punishment everlastingly. It simply means that there is an everlasting law against sin, which no sinner, even though he may be an orthodox saint relying on the merits of Jesus, will ever be able to evade. The sinner, in this world, is under the dominion of this eternal law; and he is as surely enduring everlasting punishment as he is in the world, as he will endure it should he be foolish enough to carry on his sinning in the world to come. Punishment is remedial in its nature, and it must be so there. We are often told that this life, and this life only is a state of probation. This is the question that the Congregationalists, just now, are in a better about. But one thing is quite certain that there is no sin that can be found anywhere within the life of the Bible. Indeed, the word probation is not to be found in the Bible at all. We are told that we shall have to answer for the deeds done in the body; but that answering cannot mean an eternal answering for the simple reason that no causes which are finite can produce effects which are infinite.—Rev. J. K. Applebee.

## Commentary.

To the Editor of the Religio-Philosophical Journal:

I beg permission through the columns of your most excellent journal to express my unbounded gratification at your silent and dignified manner of treating the vampires who pretend to love Spiritualism, and how I must make them feel when the smoke of the bad odors of blundering and snoring, to see the JOURNAL editor still smiling blandly in his editorial chair, seemingly unconscious of the danger he has escaped. B. R. ANDERSON, Concordia, Kas.

## Loans the Journal.

To the Editor of the Religio-Philosophical Journal:

In loaning the JOURNAL, which I do at every opportunity, some refuse to read it, saying, "It is bad; a sort of religion and an infidel paper." I request them to read it carefully, and avoiding their own bias, to read it with reason or common sense, to mark with pen or pencil. When returned I say, "There are no pen or pencil marks." The answer is, "It is a better paper than I thought, and I am willing and anxious to read it." Continue as you have been doing, and the JOURNAL will record many black marks, save those of fraud and imposture. JOHN WILSON.

Gen. Fisk of New Jersey and ex-Gov. St. John of Kansas are the leading candidates for the prohibition nomination for president in 1888. Neal Dow of Maine who, in spite of his 84 years, is one of the most active workers in the prohibition party, thinks that if the convention were held to-day Gen. Fisk would be the choice.

## Lively Manifestations of Spirits.

In this (Pocahontas) county in one of the cozy valleys between the mountain ridges, lives Uncle Moses Grayson—or rather I should have said—lived here. Mr. Grayson, who is a gentleman of about 60 years of age, owned and cultivated one of the prettiest valley farms on this side of the Ohio. He was perhaps one of the happiest mortals the sun ever shone upon until about one year ago. At that time, as he sits in the story himself, he had at home his wife, a comely matron, his daughters sixteen and eighteen, and two sons, William and Lee. The farm-house was a long, rambling one-story building, with an L at each angle, and consisted of eleven rooms, with the kitchen adjoining one of the L's. "For some time," said Uncle Moses, "we reserved a large room in the West side for a guest chamber, and had assigned that room, which was one of the largest and most comfortable, to our visitors. Prior to a year ago I noticed that visitors always appeared reluctant to sleep a second time in that room; in fact, they would always excuse themselves on some pretext or other. I did not think much of it until one night a cattle drover arrived and stopped with us. That night we all retired rather late, and conducted Mr. Dean to the guest chamber. About 12 o'clock I heard a dreadful yell, as if some one in deadly terror. I sprang out of bed, lit a candle and started down the hall in the direction of the sound, but before I had reached the room where Dean was sleeping he sprang through the door and ran toward me as fast as his legs would. I never saw a man so badly scared in my life. His face was ash-colored, and he was fairly quivering with fear. 'What on earth is the matter?' I asked.

"Matter!" replied he; "the devil's the matter. That room is haunted!" I laughed at him and told him he must have been dreaming, but I could not convince him. He told me that after he had gone to bed he almost immediately dropped off asleep, and that he was awakened by feeling the bed moving about with a sort of wailing motion like a boat upon the water when there is a long, smooth swell. He got up, looked under the bed, but could not see anything. He had kept his candle burning. The movement of the bed stopped after he got out of it. He then looked it all over, and finally came to the conclusion that he must have been dreaming, and got back again. Before he had fallen under the cover he was violently thrown clear off of bed on to the floor. By this time he was getting frightened, but being a plucky fellow, tried it again. This time he had not more than got into bed before he was picked up by invisible hands, and thrown into the middle of the room. Dean said that he was pulled around by the hair of the head by some one he could not see, while other invisible hands held him by the throat and began to shake him as though he were a rag doll. I didn't believe there was anything in the matter, really thought Dean must have had a nightmare, and asked him if such was not the case. He said that he never had any such feeling in his life, and that he wouldn't stay another hour in the room if I'd give him the farm.

Of course I put him into another room after that. There were no more troubles that night, and Dean the next morning when he left told me he had often heard that the house was haunted; that no stranger ever stopped over night at his house without being scared half to death.

This was news to me. I had never heard a word of it before. I now remember that somehow I could never get anybody to sleep a second time in the guest chamber; and perhaps there was some reason for it—some natural cause I mean. As I didn't believe in such a thing as ghosts, I concluded to sleep there myself in order to unravel the mystery. So the next night without saying anything to my family who were as ignorant as I had been of the talk in the neighborhood, I armed myself with a pistol, took a couple of candles and retired to the guest chamber, simply telling my family I was going to bed and did not wish to be disturbed. About 10 o'clock I went to bed, leaving one candle burning, and must have been either black or doze, for when I awoke, or was awakened, the candle had burned down several inches. When I awoke the bed was being moved from side to side, up and down until I was thrown out on the floor, and when I got up there before me stood a tall, fine-looking being, and by the side of him another, which I took to be a female. Neither of them looked much more than a whole shape. I concluded to sleep there myself in order to unravel the mystery. So the next night without saying anything to my family who were as ignorant as I had been of the talk in the neighborhood, I armed myself with a pistol, took a couple of candles and retired to the guest chamber, simply telling my family I was going to bed and did not wish to be disturbed. About 10 o'clock I went to bed, leaving one candle burning, and must have been either black or doze, for when I awoke, or was awakened, the candle had burned down several inches. 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High Street, Buffalo, N. Y.



(Continued from First Page.)

And here lies the very soul of the argument. For man, instead of being made complete and perfect by evolution, is ever approximating the perfect without reaching it; for his ideal advances as his attainments increase. Instead of passing into automatic completeness, man is passing into or evolving a higher state of self-consciousness, called the psychic. Even the faculties or functions already automatic, and inherited as such by man, are becoming subject to psychic self-control. It is not impossible that nutrition, the action of the heart and of the lungs, may become again under the control of rational volition. The reproductive functions have been carried over from physiological instincts, as in cows, to become subject to the imagination, excited to vicious or exalted to ethical character. Eating and drinking, in like manner, are made a question of morals. How far the whole being shall yet become psychical, and brought into conscious subjection to moral will, remains to be seen. It is certainly possible. The important point is that man is, or may be, the only incomplete point in evolution. The creatures of instinct are finished. Their evolution is ended. Man, on the contrary, the greater the progress made by him, sees all the more yet before him. Indeed, he is now passing into a new and higher relation to nature.

This new and higher relation, while based on the material, is essentially psychical and its nature ethical.

But we are sure to be halted by our Comat friends, who allow the substance of what has been said to be true as concerns the race, but deny it as concerns individuals. Immortality, they aver, is the perpetuity of humanity, not of persons. The individual, in their theory, only a link in a series of generations. Each generation inherits all the eternal past of evolution, but, having added an increment of free determinateness thereto, gives over his charge to the next generation, and perishes. Religion is to faithfully act our temporary trusteeship, and calmly perish. The individual, say George Eliot and Miss Martineau, must find his content in living and dying for the good of his successors. Let us see. Astronomy affirms with great certainty the cyclic nature of solar universes. When the present cycle is complete, our sun and its system of worlds must cease to be the scene of life in its present conditions. Our world will no longer be the republic of even Comatists; the race of mankind must end on the globe. What then? Has the purpose so apparent in evolution collapsed? After reaching the superb height of self-consciousness, has it dashed into chaos? If evolution, by some natural process, does not draw off forms of energy—sensible energy at its height—into other relations to the universe, then, clearly, the consciousness and purpose which we have found are lost. Plainly, the race cannot be so evolved, except in individuals and by individuals. The divine purpose must be fulfilled in individuals exalted to ethical and spiritual states, and not in a succession of generations.

Now, we are fully in the light of the great fact that the evolution of man in a psychical direction has created a moral universe. The material universe becomes pre-eminently a moral home, and man himself becomes pre-eminently a being of moral obligation. This law of universal justice and rectitude becomes apparent in man as a mirror. The Golden Rule is the law of the universe. The Causative Purpose, equally with the resultant man, is moral; and bound by all moral law. So it is God in our obligation, to preserve and love. He is bound to himself by his own purpose to fulfill the ends of evolution—the pledge and promise involved in the history of life. Clearly we have reached the demonstration of the immortal persistence of those "who know God," as an ethical result. The universe is no longer a play of force and matter, with a sentient purpose, bound only to its own better conditions—"its own glory"—but is the home of Father and children, bound together in the bonds of mutual honor and help.

Nor are we departing from a strict interpretation of science when we add to this that the physical universe is to us capable of a total correlation into mind food, and so of moral power. By and through man, and by him only, does physical nature find its worth interpretation. Emerson sings:—

"One harvest from your field  
Homeward brought your oxen strong;  
But another crop your acres yield,  
Which I gather in a song."

So it is evolution shows not only that man and God are complementary terms, but also man and nature. Nature finds her completeness in man, as man finds his completeness in nature. The sublimest fact is that infinite food is prepared for our mind growth; that is, mind evolution. The preparation and adjustment are not for a temporary creature. Meanwhile, we continually run against a range of problems that lie over beyond our present evolution, as if awaiting our next stage of unfoldment. Will the Supreme Purpose thus manifested in us "put us to permanent intellectual confusion?"

Let us briefly summarize:—  
(1) Instead of thinking of a beginning of life, the origin and cause of which is a Creator, we must learn to think of an uncaused and eternal universe.

(2) Death is not a universal principle and life the exception, neither is nothingness the universal and something the exception; but eternal universal life is the fundamental thought, of which all lives are phenomena.

(3) The Eternal Life is sentient, purposive and causative, and therefore intelligent and rational. In other words, consciousness and life are qualities of the universe.

(4) The manifested purpose of evolution is betterment.

(5) This is achieved in rising life by a succession of organisms, each rising to higher functioning capacity and adaptations. But in man it is accomplished by his self-consciousness purposing co-operating with eternal purpose, as a child with a father. Evolution is now in man's hands.

(6) Man is also evolving, not into other creatures of higher rank, but into "a new creature" or succession of creatures identical with himself, but suited to higher environments, a psychical creature, capable of transforming the universe to higher ends. So evolution is fulfilled in man.

(7) The rise of life to ethical conditions leaves man and the Universal (that is, God) in ethical relation, each bound to the other. Man and God are complementary terms of a single fact. The Eternal Purposive Intelligence is bound to himself to fulfill his own purpose, as in man it is being fulfilled.

(8) While this is an evolution of the race, and by generations in part, the individual only fulfills all known conditions. The individual is not fulfilled in a race; but the race is fulfilled in the individual, as in Jesus, Shakespeare, Gladstone.

(9) No prophecy in lower life failed of fulfillment. Man is full of prophecies. The blossom of these is hope. The fruitage is

immortality as a higher being, capable again and again of still higher and eternal evolutions.

(10) While immortality pertains to all life,—that is, to the total imperishable life of the universe,—eternal persistence of individual phenomenal life is reached only when such a phenomenon, lifted by evolution, becomes self-conscious, and uses its self-consciousness to establish permanent (because ethical) relations to the infinitely self-existing, essential, and necessary. Our personal immortality is the result of evolution without us and within us. He that lives with God, in God, lives as God lives.

#### NOTES FROM LAKE PLEASANT.

(Special Correspondence.)

The third week of the season has been regarded as a decided success. Entertainments have been quite the fashion, and have been well attended. Monday evening Miss Jennie Rhind held a reception in her cottage on Montague street, and during the evening she gave an outline of her future work.

Dr. Arthur Hodges gave an entertainment on Tuesday night that many pronounced the best of the season. Little Jennie Harvey called forth much applause by her singing. Mrs. Maggie Folsom Butler conducted a very successful entertainment in the hotel dining room, Wednesday evening. That large room was literally picked, and many who held tickets were unable to gain admittance. Five children, three of whom were from the Boston Lyceum No. 1, entertained the audience with singing and dancing. Little Blanche Huston won the hearts of all by her pure, sweet voice and pretty childish manner. The Ardine Sisters, known as the "Little Wonders," Little Louise Horner and Master Percy Lee, all reflected great credit on their instructors.

There are some Indians on the ground, and Friday night at the masquerade an Indian woman strayed in to look at the dancers. The most beautiful costume was that of an Indian chief, and it was pathetic to watch that woman's fascinated gaze. She was perfectly oblivious to all else, and seemed to be uncertain, as some one laughingly suggested, whether he was a materialized or a sham Indian.

There was also an entertainment given as a benefit to Mrs. A. H. Lovett, who is rapidly becoming blind from nervous prostration. The mediums and friends who helped to make the evening a pleasant one were Mr. Tisdale, Mrs. Lord, Mrs. Fales, Mrs. Dillingham, Mrs. Twing, Mr. Powell, Mr. Bridge and others.

The conferences have been very interesting, particularly the one Tuesday morning, when Mr. Dawbarn and Mr. Wright crossed swords to the amusement and instruction of the audience.

Mr. J. Clegg Wright spoke again on Wednesday, when he announced his subject, "Lost in the Woods,"—one suggested by a gentleman who met Mr. Wright on the way to the auditorium. Every one wondered what he would make of it. When he had finished all were delighted with the skillful manner in which he handled his theme, and many pronounce it the best lecture we have heard.

It is in part as follows: "In my subject there is no particular reference to any personality lost in the woods; it only says 'Lost in the woods,' or 'a pocket-book lost in the woods,' or 'a cow lost in the woods.' Is human liberty lost in the woods? Is human progress lost in the woods? Is the human sense of right extending the world over, lost in the woods? When the philosophy of classical Greece was lost, it seemed as if humanity had gone astray in the woods. When the helmets of great conquerors gleamed and shone in the sunshine, it seemed for a time that all was lost in the woods. Marathon and Thermopylae seemed to be disastrous in the mind of humanity, and when the rude Northern men came down upon the confines of the Roman world, it seemed farewell to redemption,—all seemed dark and lost in the woods. When the establishment of Christianity obliterated learning, this humanity of right and this humanity of reason seemed lost in the woods. In regard to the problem of the continuity of life, are you lost in the woods? You want to know; you want to see in the conflict of theories and the war of speculations which is the true way. Tell me which is the true religion. It is not the man with a silver spoon in his mouth, nor the man with slippers who moves the world; it is not the happy man who is the cause of progress, it is the man who is lost in the woods, and who makes an effort, that is the cause of human progress.

"We are in the right condition, being lost in the woods. If you can't walk through the woods, cut down the trees. By struggle, conflict, controversy, criticism and rubbing together, you will solve the mystery. The man with one idea is lost in the woods. Man in all ages has been following and worshipping shadows. The men in these ages who have seen daylight, can almost be counted on your fingers. How beautifully religions are dying. Modern Spiritualism is not materialism; it is not Christianity; Christianity is not modern Spiritualism. Primitive Christianity is not Spiritualism. I want to make the line distinct. Modern Christianity says 'believe on the Lord Jesus, and you will be saved.' Modern Spiritualism says, 'develop thy mental character and moral nature, and gain a higher state of self-culture.'

"Modern Christianity says there is both a heaven and a hell. Modern Spiritualism says there is a Spirit-world that is differentiated according to human development. Right is right and wrong is wrong, and right will find its way out of the woods."

Friday Mrs. R. Shepard Little spoke upon a variety of themes suggested by the audience. She answered one question, "What is life?" by a well-wordsed inspirational poem. Here are a few thoughts suggested by different questions: "It is our belief that entities are eternal, without beginning or end, and are the property within the God property." "The infinite mind is a creative force, and we as finite beings are but sparks or effluents from the infinite mind, and all forms of matter are but the external expression of which mind is capable of giving." "The mind is the operator and the body is the machine." "Soul, spirit, mind and matter form the infinite whole, and you mean but a part when you use any one of these terms." "What shall I do to be saved? It depends on what you want to be saved from. If you want to be saved from error, you must be wise to salvation."

Sunday morning Mr. Lyman C. Howe spoke from subjects sent up by the audience, among which were "Humanity," "Universal Inspiration," and "Transfiguration." The lecturer said that as no vacuum exists in the material world, so in the spiritual world there is the universal spirit, the omnipresent verity pervading all things. By illustrating how balduous plants store up their food for the coming year, he showed how we instinctively make preparations for the high-

er life. This instinct can not be reasoned or willed away. You see the materialist doing the same thing; he advocates moral purity.

The lecturer dwelt some time on "Transfiguration," and upon the effect on the spirit when it goes out by some sudden shock, as in the recent railroad disaster.

Mrs. R. Shepard Little gave the afternoon lecture before a large and appreciative audience. She explained why it was better for her to have subjects given from the audience. She spoke of the great Book of Life as a symbol of the past, but "we believe that every deed brings its own reward. This is the nature of life; thus we believe to be the nature of God. Whenever we do a good deed the soul writes it upon the pages of our lives in indelible ink. We stand sometimes summing up our lives, looking over the pages, and we turn some of them over as quickly as we can; there are so many errors, so many stains, we do not like to look at them the second time. All through this we find death marks. This is what Spiritualism is doing: brightening the countenance of those who are looking upon death marks."

The lecture was considered by all an exceptionally good one. After her lecture, Mr. John Slater gave tests, which were remarkable and convincing as they always are.

August 22, 1887.

#### Queen City Park Camp Meeting.

To the Editor of the Religio-Philosophical Journal.

A rainy day at the camp, yet the campers are quiet and with hopeful imagination await a finer day to-morrow. There is a spiritual quiet upon tree and lake. The raindrops fall as if they did not wish to awaken the soft slumbers of a child. The scene of the camp is a ridge of rock standing up above the lake and surrounding country, which in the course of ages has been clothed with verdure and trees, and together form a delightful piece of embroidery to the shore of the lake. The cottages and tents stand under the shelter of the trees on the declivity of the ridge, and the summit is left for walk and ornamental grounds. I do not know a place that nature has done so much for as Queen City Park; it needs to be better known and then it will become the camping ground of a great many who do not come now.

There are a goodly number of people present. Dr. Smith and his wife are here, trying to make everybody feel welcome. Several new and handsome cottages have been built this year, and more are talked of. Many noted mediums are coming from other camps and will be here in a few days. Lake Pleasant will send a great many in a day or two.

I have delivered five lectures here to good and intelligent audiences, apparently giving considerable satisfaction. I have, indeed, greatly enjoyed my stay, and so may others if they want fine scenery, good air and spiritual nourishment. We have no materialized mediums here yet, and there is no great demand, as I see, for them here.

J. CLEGG WRIGHT.

#### Parkland Camp Meeting.

To the Editor of the Religio-Philosophical Journal.

Mrs. Paul lectured on the "New Religion," a good subject, and handled it in an able manner, claiming that with more knowledge mankind will not need the asylum, prison or almshouse. The large audience was more than pleased with Mrs. Paul.

Dr. H. P. Fairfield gave us some new thoughts last Sunday. He carries his thinkers with him, and has a merry load of thinkers in his coach before he stops. Next week Chas. Dawbarn will lecture.

Cottage tents are being built, and many are being finished. Brother Rex has painted our auditorium in a very creditable manner. Brother Bronson is still "pegged up." I hope he will be about soon.

Our Trenton friends are increasing; so they ought, with such genial persons as Bro. Baker, Smith & Co.

The new suspension bridge is really going to be constructed. The Fancy Dress Societies at the Grand Pavilion, under Bro. Mayberry, assisted by Messrs. Johnson and Van Arsdale, are nice affairs.

Circles have been held in different cottages and tents; also public circles in Eureka and Trenton.

The progressive euchre parties caused much merriment.

Mrs. Cutler has had psychometric reading; she got up quite attractive entertainments. Our spiritual papers all grow more interesting.

R. A. THOMPSON.

#### Woman and the Household.

The Wall of Ellen M. Kingsford.

To the Editor of the Religio-Philosophical Journal.

The wall of Ellen M. Kingsford in JOURNAL of Aug. 20th, inspired me to the boldness of suggestion. Don't you like to have me come to your help? I am sure even the super-genius that presides over our household arrangements, may not feel entirely equal to the solution of this "plague" business.

Sometime ago there was a proposition to establish a training school in Chicago for household help,—to fit girls for the requirements of the kitchen as cooks, and general housework duties. I hoped this might become a substantial fabric, and not remain the skeleton of a "dream."

It seems to me, as an onlooker, and one who has followed with interest and careful observation for fifty years the decline of comfort, peace and good order in family life, on account of the transformation of our kitchens and dwellings from homes where a presiding head and well-trained hands furnished digestible food, and neat appointments by methodical habits for a family who enjoyed them, to the modern domestic terror, and vexation and unsatisfactory cuisine,—that, either the system of help, or the system of domestic affairs and family life, must be essentially re-ordered.

Many have abandoned home life, been forced to do so on account of the impossibility of reliable, efficient domestic service. This is the suggestion that occurs to me: Housekeepers in combination could introduce a better system, and secure to themselves a capable trained help. One cannot accomplish anything alone, i. e., in the way of a general reform in this essential department of home comfort.

When the 20th century brings us the hidden blessings we expect it has in store for us, co-operation may establish a better system of household management, a division of departments, and separation of the kitchen, bakery and laundry from the realm of the domestic, and thus diminish the sources of disorder and deficiency in domestic service, but the actualizing of this high economy is as yet a dream, though its practicability, saving of cost and saving of fret and worry to the mother and wife, are among the things already proven.

Leaving co-operative housekeeping as a yet unavailable method of deliverance, what can be done? Supposing fifty, one hundred, or any larger number of women, housewives in Chicago, should agree to carry out an arrangement somewhat as follows: First, grade the qualifications of help; establish a household agency; record there the grade of qualifications required in your own household, whether to perform specific routine duty, as chambermaid and waitress, cook and laundress, sewing girl, nurse girl and any combination, or a combination of all these, if desired.

When for any reason a girl is discharged, send to the agency an accurate certificate of her qualifications. Agree upon a scale of prices for different degrees of competence, and rigidly adhere to them. When a new candidate appears before this proposed system has been in operation for a length of time to have secured any goodly number of records, arrange for a trial of her skill, and to pay her according to her competence. If that will not be accepted by the seeker for a place, do without and simplify everything in the home, till one will accept, or till you can get a girl with a record that you can trust. After this has been in operation awhile, let no one of the combined housewives, engage a girl who has not a certificate from the agency, that she has specified qualifications. Agree to adhere strictly to these or similar arrangements for a specified time, until the system can be tested.

When ignorant, untrained girls find there is no place in American homes for incompetency, and that those who fit themselves for duty, are faithfully rewarded and sure of a position, it will change radically the position of affairs, as between the housewife and the seeker for a place. Could such a system become operative, the only place left for untrained and inefficient head and hands would be in a training school. Of course there might be for a time a considerable disturbance of former conditions in the home. Some comforts might not be available to the members of the household. Many weary hours and days, might come to muscles unused to labor; but tired muscles are not so distressing nor so disturbing to the individual member or collective peace of the home, as the continual worry, the consuming fear and dread, the vexatious mishaps, that shadow the home life under the present want of system in domestic service.

It is for women, for housewives, to re-order domestic life by making it impossible for incompetency to find a place, and by providing conditions of comfort, pleasant surroundings, reasonable recreation, and helpful sympathy, for those who will qualify themselves to do skillfully the important work of the household.

LUCINDA B. CHANDLER.

#### Servant Girls.

To the Editor of the Religio-Philosophical Journal.

In order to know how to act towards servants, we should first place ourselves in their place—mentally at least—and then ask ourselves how we would like to be treated, and then honestly and fearlessly do by them as we would like to be done by. By forcing ourselves to thus act from duty, we will soon find a new light dawning in our own souls, which will act and react until the divine principle of love shall govern both parties; then both will find it not only easy but very pleasant to treat each other as sisters. This simple and eternal rule of action will solve all the problems of our earth life; it is an infallible guide by which a fool need not err in finding the right road; it is the natural law of duty, and the only one which can lead the human soul out of selfish life into the ocean of unselfish love, that we, for short, call God.

The iron rule of duty leads to the golden rule of love. When we can see clearly the great fact that all are a part of the Creator, and that He created the evil or selfish as well as the good, we will then realize that even the lowest manifestation of His life, in and through a human soul, is our sister or brother, to be loved, and helped out of its selfish or evil environments, resulting from heredity and education, and the more of this work we permit the All-Love and Life to do through our consciousness, the more clearly will we realize that the God in us is the God in all, and if we don't love Him in others, we do not yet know Him. All the Christ manifestations of history and fiction have clearly taught these simple natural laws.

#### Woman's Capabilities.

Men, from that large Ego, doubtless implanted in them for useful purposes, have a tendency to see things solely from their own point of view, and to judge things, not as they are, but as the world will look at them, with reference to their individual selves. Their sense of order, their power and inclination to take trouble, are rarely equal to a woman's. Her very narrowness makes her more conscientious and reliable in matters of minute detail. A man's horizon is wider, his vision larger, his physical and intellectual strength generally greater than a woman's; but he is as a rule less prudent, less careful, less able to throw himself out of himself, and into the interest of other people, than a woman is. Granted a capable woman, and one that has had even a tithe of the practical education that all men have or are supposed to have, she will do a matter of business, say an executorship, secretarialship, etc., as well as any man, or even better than most men, because she will take more pains. Did girls get from childhood the same business training as boys, and were it clearly understood in all families that it is not a credit but a discredit for women to be idle, to hang helpless on the men instead of doing their own work, and if necessary, earning their own living, I believe society would be not the worse but the better for the change. Men would find out that the more they elevate women the greater use they get out of them. If, instead of a man working himself to death for his unmarried daughters, and then leaving them ignominiously dependent upon male relations, he educated them to independence, made them able both to maintain and to protect themselves, it would save him and them a world of unhappiness. They would cease to be either the rivals—a very hopeless rivalry—or the playthings first and then the slaves of men, and become, as was originally intended, each sex supplying the other's deficiencies, and therefore fitted to work together, not apart, for the good of the world.—The Author of "John Halifax, Gentleman" in the Forum for September.

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#### PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

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The publisher has taken advantage of this opportunity for new plates, and with the courts one of the best of the best. It was first published in the case of Lurancy Venum one from Harper's Magazine for May, 1880, entitled

### MARY REYNOLDS,

A CASE OF

## Double Consciousness.

This case is frequently referred to by medical authorities, and Dr. Stevens makes reference to it in his treatise on the subject of Double Consciousness, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Venum, but it nevertheless is a valuable addition. The two narratives make a

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# RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLIII.

CHICAGO, SEPTEMBER 10, 1887.

No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## ZÖLLNER.

An Open Letter to Professor George S. Fullerton,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY, OF LINCOLN'S INN, LONDON.

(Lent London.)

DEAR SIR:—A few days ago I accidentally heard that the Preliminary Report, of what is known as the "Seybert Commission," contained a reference by yourself to a conversation we had here one day in August of last year, that being the only occasion on which I have had the pleasure of meeting you. Having now seen the Report, I feel obliged to make some observations upon the passage in it to which my attention was called, as it is rather prejudicial to the character for careful statement which I endeavor to deserve. I propose also—this letter being intended for publication—to trouble you with some further remarks on the question dealt with in this part of the report.

At pp. 110, 111 you say:—"As to Professor Zöllner,.... (1) The question of his mental condition at the time of the investigation (with Slade). It is asserted by his English translator, Mr. Massey, that he was of sound mind. I inquired of Mr. Massey, when in London, upon what authority he makes this statement; and found that it is based upon a letter from a spiritualist correspondent of Zöllner, and upon no other authority."

I read the above with surprise, arising less from its actual inaccuracy, and from its very misleading character, than from the fact that such use should have been made of our conversation, without any opportunity having been offered me of correcting your impressions of it, or of adding any information to my answers to any (apparently to me) quite informal and casual questions you may have put to me during your call here. I have, indeed, no recollection of your putting to me, directly, any questions at all; whatever was said by me seeming to arise simply and spontaneously in the course of our conversation. I had no intimation that your visit to me had any more particular object than an interchange of courtesy—I having left a card at your lodgings a few days before—and in contesting, as I did, the opinion you appeared to have formed that Zöllner was insane, I was much more impressed with the inherent weakness of the evidence for that conclusion, than with the necessity for answering it by counter evidence. You did not convey to me the impression that you wanted from me a full and deliberate statement of the grounds of my belief in Zöllner's sanity. How little this seemed to be the case is apparent from a circumstance which I remember, with some distinctness. I had referred, not to "a letter from a spiritualist correspondent of Zöllner," but to a very explicit statement in a published work, by Baron Hellenbach, a man of literary distinction in Austria. I took the book from a shelf, and began turning over the leaves to find the passage. I could not at once succeed, and not observing that you seemed to be interested, I flung the volume aside. I think with some remark to the effect that I would not waste the time of a visit I much esteemed in hunting through a book. Our conversation was also to some extent interrupted by the entrance of another visitor. I may or may not have told you that, besides Hellenbach's testimony, I had also seen the statement of a gentleman (a "Spiritist") it is true, not a "correspondent

ent" of Zöllner, but residing at Leipzig, and in somewhat intimate relations with Zöllner for some weeks before the latter's sudden death, and who, writing just after that event, described Zöllner as having been in excellent health and spirits, and full mental activity, a few days before—a statement not in allusion to the report of his "insanity," for that seems only to have taken tangible shape at a later date, and in obedience to polemical exigencies. But had you said that you wished to make use of any evidence I could give, or refer you to, on the point, you would have been fully and exactly informed to the best of my ability.

When "insanity" is alleged, without qualification, as a ground for putting aside the recorded observations and statements of an eminent scientific man, one understands to be meant some definite stage of mental disease which would be recognized by medical science as actual unsoundness of mind, unfitting the patient for intellectual work, or subjecting him to hallucinations which he could not detect to be such; not merely some possibly inducing cause or tendency, as, for instance, an excitable temperament. Now it has not been even suggested, as far as I am aware, that Zöllner's state was ever such as to lead his friends to seek for medical advice or opinion about his mental condition; nor is it denied that he continued to hold his public position in the University of Leipzig, where he resided, to the hour of his death. These circumstances would of themselves, in my judgment, justify positive denial of an unqualified statement of Zöllner's "insanity."

What you call my assertion that Zöllner was of sound mind has always—on the two or three occasions of my publicly referring to the matter—taken the form of a denial of reports of this gross and palpable character, having nothing to do with difficult questions of incipient disturbance of perfect mental equilibrium by emotional states. I had to deal with such statements, for instance, as that of Dr. Professor Cyon, the German physiologist, who, writing in the *Contemporary Review* three or four years ago, said that Zöllner was "insane" for some time before his death, "and died mad!" Such report, in Zöllner's case, stank of polemical and personal animus, which Zöllner had excited, not only by his testimony to facts against which the whole dominant mode of thought was deeply committed, but also by his strenuous denunciation of certain practices, horrible to the unsophisticated mind, but fanatically defended. The scientific sense of the Germans quickly understood that mere criticism would be eventually impotent against a record of experiments which, to quote the words of one of the foremost leaders of German thought, who has come forward to refute the "Spiritistic" explanation of the facts, "are excellently contrived, give the best conceivable security against conjuring, show everywhere the skilled hand of an accomplished experimenter, and are reported with clearness and precision." The short way with Spiritists, who are unfortunately also men of science, is to declare them mad! And in Zöllner's case this imputation received color from, and probably was merely suggested by the circumstance that a brother and sister—two out of a family of nine—had actually been thus afflicted. Zöllner himself mentions this fact in an open letter to one of his chief opponents—the very Professor Wundt whose testimony you adduce without reference to the fact of his controversial relations with Zöllner. But no one can read of the personal insults and contumelies and estrangements which followed the publication of the investigation with Slade without being sure that such provocations, acting on that highly strung nature, must inevitably have overthrown any latent tendencies to insanity in a far more marked degree than is even alleged by any witness who condescends to particulars. "Particulars," indeed, rightly speaking, we have none whatever from anybody. Of the "evidence" you collected at Leipzig I shall have something to say before closing this letter. But first let me quote the statement of Baron Hellenbach, upon which my own was partly—and but partly—founded, and which you could have referred to for yourself had you been sufficiently interested to have asked me for the title of the book I was examining in your presence, or to have requested me to persevere in my search for the passage I wanted to show you. And I will next add some information as to the intellectual reputation of this witness in his own country and Germany, from which you may judge whether he can be suitably disarmed with the anonymous description, "a Spiritistic correspondent of Zöllner."

The book I quote from is entitled *Geburt und Tod als Wechsel der Anschauungsform, oder der Doppel-Natur des Menschen*. Von L. B. Hellenbach. Wien. 1855. Wilhelm Braumüller. After severely characterizing Zöllner's assailants, the author says at p. 96 (the parts here underlined being emphasized):—"E. Von Hartmann, *Der Spiritismus*, Leipzig und Berlin, 1885. I quote from my translation, published in London the same year, by express authority of the author."

\**Wiss. Abh.*, Bd. III., p. 57. The mention of this fact by Zöllner is not in connection with any reports concerning his own mental condition, but with impressive reference to the history of his early opinions. The fact had, however, already been made use of, for the purpose of insult, by one of the "friends" who turned against him.

\*An English translation of this book, *Birth and Death*, &c., by "V." was published in London last year. The Psychological Press Association, 15, Craven street, W. C.

In the type of the original):—"und da sich so viele dieser Herren nicht scheuten, Zöllner als verrückt oder irrsinnig zu erklären, so erkläre ich, dass ich mit dieser Maasse oft verkehrte, dass ich in Correspondenz mit ihm stand, deren Gegenstand in der letzten Epoche meine 'Magie der Zahlen,' also ein ernstes und tiefes Thema, war, über welches ich wenige Tage vor seinem Tode noch einen Brief erhielt, und dass auch nicht ein Schein von Berechtigung für obige Behauptung vorliegt. Zöllner hatte eine grosse Schnelligkeit des Denkens, eine überaus lebhaftigkeit des Geistes, war in der letzten Zeit tief verletzt und verblüht durch die Handlungswiese seiner Kollegen, deren Angriffe er zu grosse Bedeutung beilegte, was ihm wiederholt sagte und ihm auch schrieb, dass sie seiner Zeit und Beschäftigung nicht werth seien; aber Zöllner war geteilt gesund bis zu seinem letzten Athemzuge." ("—but since so many of these gentlemen have not shrunk from declaring that Zöllner was deranged or insane, I declare that I was in frequent intercourse with this man, that I was in correspondence with him, latterly on the subject of my *Magie der Zahlen*—this a serious and deep topic—on which I received a letter from him a few days before his death, and that there was not even the semblance of justification for the above allegation. Zöllner had great quickness of thought, an over great vivacity of spirit, and he was latterly deeply wounded and embittered by the treatment of his colleagues, to whose attacks he gave too much importance (I said to him repeatedly, and also wrote to him, that they were not worth his time and consideration), but Zöllner was of sound mind to his latest breath.")

(You will observe from the above passage that the writer of it was not only a "correspondent" of Zöllner, but a friend who had conversed with him at a time when we are asked to believe that he was insane.) Now this witness, the author of *Die Vortheile der Menschheit, Eine Philosophie des gesunden Menschenverstandes*, *Der Individualismus im Lichte der Biologie und Philosophie* (works which are said to have had a great circulation), &c., is a man of even brilliant attainments. He was described in one of the principal German newspapers—the *Allgemeine Zeitung* of Vienna—as "completely equipped with modern learning" (mit dem ganzen Rüstzeuge des modernen Wissens ausgestattet). And E. Von Hartmann refers to him as possessing also just those qualities of the "Weltmann" which are perhaps least in accordance with the popular conception of a Spiritist.

I think I have sufficiently shown that your slight, but obvious suggestion of levity of statement on my part has not been made with due care. A more interesting question is whether the opinions I cannot call them evidence—you have collected at Leipzig afford any reasonable ground for suspecting the accuracy of Zöllner's reports.

I think every sensible and impartial person will put aside Professor Wundt's wild, undefined, and evidently prejudiced statement that Zöllner was decidedly not in his right mind at the time of the investigations with Slade. You do not seem to have tested it by any sort of cross-examination, but you would regard it as of special value for the reason that Wundt is by profession an experimental psychologist. It is not a privilege peculiar to experimental psychologists to discover that an opponent in controversy is insane, and as it does not seem to have occurred to you to ask this expert, who you nevertheless admit, might naturally be inclined to underrate Zöllner, the grounds of his opinion, we may safely assume that experimental psychology had very little to do with it, and prejudice and animus a great deal. We have had some experience of that sort of thing here in England. It is not many years since another expert, another experimental psychologist, an alienist of repute, of whom one might have presumed that his profession would not permit him to speak hastily upon this topic, informed the public through the *Standard* newspaper, that there were 10,000 Spiritualists in lunatic asylums in the United States of America. This incredibly gross misstatement, made with the reckless credulity of intense prejudice, was of course instantly disproved by statistics, and brought, if I remember rightly, upon the physician who was guilty of it a grave reprimand from our chief medical journal, *The Lancet*. And for proof of the license, not only of speech, but even of responsible action, into which professional prejudice on this subject, even without any coloring from personal animus, can betray men of respectable scientific attainments, I need only point to the results of rather recent actions in our law courts, and to the emphatic censures of some of our most distinguished judges.

Professor Wundt's loose and unexplained general statement is also distinctly opposed to the opinions of the other witnesses cited by yourself. Professor Fechner speaks of what is called in your English notes an emotional derangement, such that he does not consider it to have incapacitated Zöllner as an observer, even supposing it to have existed at all at the date of the experiments, and it was only from that time, according to him, that it was more pronounced. Yes, it was just from that time that Zöllner's admittedly very sensitive disposition had to encounter the attacks and provocations of

colleagues and others, who certainly did not spare him upon any doubt of his sanity.\* Assuming that your English notes, with the word derangement therein, quite accurately represent to us, Fechner's meaning (and I advert here to the very proper caution of Professor Scheibner, who obliged you to use your notes of his testimony on your own responsibility, refusing to set his name to their publication for the reason that he was not sufficiently familiar with the English to judge accurately of the shades of meaning, and thus could not say whether he accurately agreed with the notes as they stand or not)—I should still say that the fact Fechner deposes to amounts to nothing more than this, that Zöllner had an excitable temper, which was much aggravated by the annoyance and controversy following upon the publication of his investigations with Slade.

And I put forward with some confidence the following view, as the natural, sensible, and probable explanation of the otherwise rather surprising expressions attributed by your notes to Fechner and Scheibner, so far as these seem to import anything pathologically abnormal in Zöllner's mental condition. It must have been difficult, I think, for Zöllner's friends to regard any excitement betrayed by him in controversy, or in private intercourse, without reference to the fact of the well-known affliction in his family. What would never have seemed to anyone more than irritability, had that circumstance been unknown, almost inevitably connected itself in people's minds with the liability to mental disease which we always (most often causelessly) suspect in those whose families are known to have been thus visited. What in the one case would only be called failure of temper and discretion, would in the other be very probably described as "mental disturbance," or as "emotional derangement." Almost any marked defects of mind or temper might be thus described, but the big phrases appropriate to mental alienation of course cover a great deal more than the actual symptoms. I suggest that if it had been put to Fechner and Scheibner whether they would have applied to Zöllner phrases derogatory to his general sanity had they never heard of his unfortunate brother and sister, they would have bethought themselves that they had in truth jumped to a conclusion for which there was no sufficient warrant in anything within their experience of their friend.

But be that as it may, there can be no doubt whatever as to Fechner's opinion of Zöllner's capacity as an observer in 1877-8; for, writing in 1879, he says:—"If Zöllner is regarded as a visionary, who sees what he wishes to see, it should first be asked whether he has ever shown himself to be such in the province of observation, and whether his fine inventions and discoveries, so fruitful for the exact natural sciences, are illusions." You may say that I have no occasion to quote this, because your notes prevent any misapprehension of Fechner's opinion on this point; but the use I make of the above passage is this: that if, in 1879, there was a known doubt as to Zöllner's capacity at the date of his investigations with Slade (1877 and 1878), as against his admittedly great capacity for scientific work in earlier years, Fechner would certainly not have used the above argument without betraying the least consciousness that it begged a notoriously debated question, or that there was any serious suggestion of failure of Zöllner's mental capacity since his earlier work. This remark has an evident bearing on your suggestion, speaking of Professor Weber's testimony, that being from Göttingen, Weber may not have had such good opportunities for judging of Zöllner's mental condition as his colleagues at Leipzig. You have adduced no scrap of evidence that at the date of the investigations with Slade anyone of Zöllner's colleagues then doubted his sanity in any sense.

Now as to Professor Scheibner. To your notes, Scheibner, as already said, refuses to commit himself, on which he is to be congratulated, for they read more like a satire on some absurd attempt to prove a man mad than like anything put seriously forward. However, let us deal with them as if they were signed by Scheibner himself. "Professor Scheibner thinks that the mental disturbance under which Zöllner suffered later might be regarded as, at this time, incipient." Now "the mental disturbance under which Zöllner suffered later" suggests something tolerably definite and positive. But "Professor Scheibner would not say that Zöllner's mental disturbance was pronounced and full-formed, so to speak, but that it was incipient, and if Zöllner had lived longer would have fully developed." So that we have an "incipient" disturbance in 1882 (when Zöllner died), "which might be regarded" as incipient in 1877-8, and a very positive conjecture, in the form of a statement, as to what would have happened had Zöllner lived. Professor Scheibner is a distinguished mathematician, but his authority on questions of mental disease is not so notorious that we can allow him the use of a

phrase importing partial insanity, without begging to be informed of the symptoms. He does inform us:—"He became more and more given to fixing his attention on a few ideas, and incapable of seeing what was against them. Towards the last he was passionate when criticised." Mercy on us! Is that such a very uncommon result of heated controversy as to be evidence of unsoundness of mind in a pathological sense?

There is some danger that the "few ideas" may be supposed to have related exclusively or chiefly to the Fourth Dimension of Space, and to the verification Zöllner believed that to have obtained through the experiments with Slade. That would be a complete mistake. Zöllner held strong opinions on a variety of controverted questions, and was prominent in them on the side disavowed in scientific academic circles, and generally by the Press. Now everyone knows that the battle against a majority, or against prevailing influences, is far more absorbing, supposes greater enthusiasm, and a consequently more exclusive concentration of attention, than is the case (till the moment when the struggle becomes really critical) with those who know themselves to be of the dominant party. And the temper of the representatives of the minority is far more tried, for the other side is naturally scornful, and assumes airs of superiority. Moreover, when a man of science, or an academician, or a student plunges into exciting controversy (such, for instance, as on the Vivisection question), it is because he has been profoundly moved. When a man of Zöllner's prestige has two such controversies (and there were others) on his hands as Vivisection and Spiritualism, he soon finds that he has brought about him a swarm of hornets, and will have enough to do to brush them away, even if they do not sting him to death. To old friends and former associates his pre-occupation, unavoidable as that has become easily seems like monomania, especially if they have little sympathy with the impulses and the depth of feeling which actuate him. Friends like Fechner and Scheibner, cooler, perhaps, by temperament, and less personally concerned, may well have thought him, as he may have been, sometimes wrong in the course of these controversies, and then, if he defended himself to them, possibly with vehemence, they would be very likely to go away shaking their heads, reminding each other of the family affliction, and fearing that his insensibility to their arguments showed an incapability of seeing what was against him, suggestive of "incipient" aberration! Suppose that Zöllner did fall into the degenerate habit of mind which too often results from incessant controversy, did become less open-minded, more positive and one-sided, and, towards the last, passionate when criticised, what sort of reasoning is it which would, first, antedate these defects of judgment and temper by years, and, secondly, infer that they had already then infected the whole scientific habit and training of his life, so that in the quiet field of pure observation, where there was nothing to cross or perturb him, his senses were hallucinated by bias? In 1881 or 1882 he could not easily see the force of an opponent's argument; ergo in 1877 and 1878 he could not see what was going on under his physical eye! Your witnesses, it is true, do not countenance this suggestion. Fechner, expressly negatives it, and the remarks attributed to Scheibner, under head 5 of your notes of his testimony, are not connected with any alleged abnormality of Zöllner's state. I shall deal with them presently. Meanwhile, to give the fullest legitimate force to Scheibner's statement, we will suppose that a tendency to excitability and positiveness was to some extent observable in Zöllner in 1877-8.

Many years ago it happened to me to read parts of a well-known professional work: Winslow's *Obscure Diseases of the Brain and Mind*. I remember my consternation at recognizing, in the account of the incipient and progress of cerebral disorder, one after another of my own "symptoms." "Irritability." Yes, I am certainly irritable—sometimes very. "Tingling at the finger-ends." I have felt it often. "Lapses of memory." I am horribly forgetful. "Omission of words in writing." I never can write a letter without it happening. "Singing in the ears." My "case" frequently. And so on. (I dare say I do not remember it all quite rightly, but the above is a typical impression.) The disease of my brain must evidently have already got beyond the incipient stage, as the symptoms had been long observable. In a very few years I should probably be in an asylum. But some twenty years have now elapsed and here I am, not conspicuously more insane than other people, though the "symptoms" are in full play still. No doubt I live—long enough—they will be "pronounced" and "fully developed." Meanwhile I have occasionally been amused by comparing notes with others who at some time had read Dr. Winslow's book, and had been similarly alarmed. But I do not think that we should any of us have been made so anxious if all that twaddle had been written by a professor of mathematics instead of by a celebrated alienist.

But the third witness on the point now in question, W. Weber (I do not regard Wundt as a witness, but place him in the same category).

\*Zöllner died quite suddenly, presumably of heart disease. He fell down dead at his writing desk, shortly after conversing cheerfully with his mother. It seems probable that the agitation of his latterly troubled life may have affected a naturally infirm heart, and accelerated his death.

Continued on eighth page.



For the Religio-Philosophical Journal.  
Response to Charles Dawbarn.

DEAR SIR:—You began your letter to me by intimating your unwillingness to undertake my "conversion to modern Spiritualism." My dear sir, however desirable on my part a conviction of the truth of your religion may be, I did not solicit nor expect such a favor at your hands as you have gratuitously declined to bestow. I simply asked you to clear away some of the obstacles to a rational acceptance of Spiritualism you had helped to put in my way. I do not know that in thus seeking to change the issue you sought to evade a disagreeable dilemma, or whether you misapprehended the nature and importance of the responsibility you had incurred.

In my letter addressed to you, I did not deny nor call in question the reality of spirit return or of spirit communication to mortals; hence about half of your reply is wasted on a fictitious issue. The question I raised is, How are we to determine between the true and the false in the spirit's "say so?" You cannot deny that this is a pertinent consideration, and, indeed, of paramount importance. Your reasoning goes on the assumption that you have some means of judging as to the credibility of the spirit witness, some reliable data upon which a man can know whereof he affirms or denies. In the absence of such data, your affirmations beg the question; and it may have been the consciousness of this deficiency that disinclined you to undertake my conversion.

You observe: "Every believer soon discerns that death has not worked any immediate mental change in his friend. Without caring for what the spirit may say, let us take this one fact," etc. But how do you get this "one fact," seeing you ignore what the spirit says? This is strange talk; or do you note just enough in your friend's communication to fix his identity and present status; and if so, how are these facts determined, since you admit that imposition is possible, and, in fact, no unusual thing? I throw out these queries because they occur to me, not as expecting a reply, for you say, "I decline to discuss with you the merits or demerits of what spirits may say or do." Nevertheless, I hold you responsible not only for the statements you make, but for their logical implications. You admit that spirit testimony is not always reliable. I have a right to know in what consists your criterion of credibility as applicable to spirit testimony. Surely you will not deny the importance of having something reliable here. In forming our judgments in mundane affairs we have a way of ascertaining the value of testimony, and the credibility of the witness; and in this way, unlike you, attach no small importance to what the witness "may say or do."

In an article of yours in the JOURNAL of July 23rd, I notice you express yourself in this wise: "I believe that not one man in a thousand has ever yet had true intercourse with the Spirit-world"—of course you mean not one Spiritualist in a thousand. Here again one is embarrassed to know how you justify such opinion. And in thinking it over the query arises, how it happens you are in a position to express a sentiment so disparaging to your brethren at large. True, I noticed you said something concerning spirits and mortals that "don't grow," and of mortals that do. Can it be that you are the only one in a thousand that "grows," and are on terms of communicability with those higher spirits you speak of? Assuming you are, then I was right in addressing you as a representative man, and expecting enlightenment from you. In my letter I called your attention to certain difficulties, the thought of which you had revived, and commented upon them at some length. These you decline to discuss, but go on to discourse in a general way as though these matters were settled.

Discouraging of spirits you remark: "We get from them the truth of immortality. They cannot help bringing us that, for their return proves it every time." Of course "their return proves it," but some think their return itself needs proof. But this is not my contention just now; be it as it may, evidently you here once more beg the question. There is something else required than the barren fact of spirit return to give distinctive value to Spiritualism as a religion. All this talk about "our philosophy" is sheer cant and tautology unless it tells the truth, or we have some means of distinguishing the truth from the untruth. You cannot move one step in this matter of the "sphere," of "eternal progression," save on the assumption that spirit testimony is bona fide and truthful.

Dismissing this phase of our subject, we now turn to that aspect of Spiritualism where you propose to "widen out." And here permit me to remark that so far as I can perceive, you are in this no more fortunate in what you are willing, than in what you decline to discuss.

Your doctrine of immortality takes a wider sweep and is vastly more comprehensive as I view it, than your reasoning justifies. That property which enables matter to "vibrate" with varying degrees of intensity, though interesting as a natural fact, furnishes no proof of the conscious persistence of the sensorial functions in any form, whether as pertaining to man or brute, so far as I am able to judge in view of your exposition. In respect to nervous tissue, for instance, and the thought accompanying its action is concerned, the evidence, to say the least, is adverse to your theory, however ingeniously conceived and ably set forth. The vibratory constitution of the cerebral mass, with thought, may be arrested in a moment, so far as we have any scientific means of knowing. Whether the thinking principle at death goes on vibrating in despite of brain disintegration, or whether it attaches itself to some other, encephalic ganglion, or peregrinates forever on its own hook in utter isolation, or whether it resolves itself into some other form of force, science has no means of determining that I know of. I reiterate then "this vibratory faculty of matter is too trivial to be mentioned in this connection." At the most, it touches only the article of spirit-invisibility, while it furnishes no proof whatever of spirit reality or perpetuity. It was not the bow of spirit existence, but the fact and perpetuity of spirit existence as a scientific postulate that called forth this disclaimer. Your argument here is wasted on an irrelevant exposition of the rationale of spirit invisibility—a point I have not contested, and am not specially interested in at present. I asked, "What has science done in the way of settling this question of immortality?" You quote me correctly, then forthwith proceed to change the issue, and argue as though I had been pottering over an impertinence. As scientists, it will be time enough to speculate on the nature and constitution of dematerialized souls when we have ascertained by scientific investigation that there are such. I have often had occasion to admire the facility with which the philosophers of your school expatiate on the enigmas of spirituality, and their marvelous familiarity with intelligible and invisible entities. But, on the whole, I am simple enough to think that a little old-fashioned demonstration in the way of furnishing a substratum on which to philosophize would not go amiss. The trouble with you in common with a certain class of Spiritualists is, you are too impatient. You fritter away your energies philosophizing, when you ought to be fixing your facts.

Then, too, your idea of "Universal Law," as set forth, is quite too vague and indefinite to furnish an adequate basis for your conclusion. Just at this point, if no where else, is where your contention calls for distinct statement and the utmost clearness and precision of exposition. You discourse of "universal life" and "universal law" with the air of a man who has just returned from an excursion round the universe, and who has finished taking the census of all creation. Universal law is a pretty comprehensive thing, I take it. It means a rule of being and action everywhere prevailing throughout the explored and unexplored realms of immensity. It includes in its all-comprehending grasp whatever there is in matter and mind within the reach of our vision assisted by the microscope and the telescope—and beyond it. It stretches its omnipotent arm over the unmeasured and unmeasurable abysses of a past and future eternity, if such a thing there be. I cannot follow you in this excursion. You must come down to my level, and address yourself to my feeble understanding if you expect to do me any good.

As in my humble way I read the book of nature and interpret its lessons, I feel warranted in affirming that we know nothing of laws of any kind, save as they come under the cognizance of our terrestrial faculties on this mundane plane of observation. What laws obtain in the "spheres," or on the confines of the so-called limitless ether, no man can tell till he gets there. The Newtonian law of gravitation used to be conceived of as universal, but in the philosophy of your school it is held to be inoperative in the supernal regions, at least, so far as spirits are concerned.

Talk of a universal law in nature guaranteeing to every organic unit of this sphere a passage to the next! Why, there are unimaginable millions of blighted cells and embryonic germs that abort in their efforts to "vibrate" into independent existence in this fifth human race is ticketed for the spheres, no doubt there is a law or potency somewhere which gives the pass to validity. But this vibratory affection of matter—if it prove man and brute immortal, it also proves that every blade of grass that ever grew on the face of the earth is immortal. Nay, it proves that every organic and non-organic bit of substance, great or small, in earth, sea or air, is immortal. Such an outcome of your theory, my friend, brings it into perilous proximity to a *reductio ad absurdum*, in which condition I beg leave to dismiss it.

Reasoning, then, upon data science furnishes, I fail to discover anything that might be called proof or even evidence, of immortality. If we were to be guided in this matter by the analogies of nature only, I throw our chances for future life would be considered slim indeed. We say, man is a complex of body and spirit. This is current philosophy, but no more true than that we are conscious each of us, that the one is no more a part of ourself than the other. No metaphysical juggle can convince a well balanced mind that this is not a necessary fact. If our earthly tabernacle undergoes a change in death destructive of its identity, why not its occupant? You know that dissolution will rob you of your body; how can you be sure, in view of science, that it may not rob you of your soul? No, sir, make up your mind to this—science is no friend of yours or mine in this matter of immortality; it is simply dumb!

My good friend, without caring to participate further in an unprofitable controversy, I cannot resist the conviction that you made a mistake in declining to discuss the weak points in your religion. You should have met these difficulties like a valiant knight, as I fancied you were, instead of turning your back upon them and me to attend to the ninety and nine already secure and snug in the fold. I have not taken the RELIGIO-PHILOSOPHICAL JOURNAL these years without having become interested in Spiritualism. You seem to be indifferent as to my conversion. I trust there is in this nothing savoring of that spirit of intolerance you are so quick to discern and condemn in others. It may be that in my first communication I treated your views with a degree of levity greater than was seemly, yet, I beg you to credit me with sincerity when I say that, in view of the general tenor of your contributions to the JOURNAL hitherto, I had come to respect you as an earnest man and clear thinker, which opinion is not materially changed by this little difference between us just at present.

Greenwood, Ill. WM. B. HART.

#### Investigating Spiritualism.

To the Editor of the Religio-Philosophical Journal.

For nearly a year I have been investigating Spiritualism; not by attending séances or consulting mediums, either genuine or fraudulent, but by reading spiritual literature—the JOURNAL and a number of pamphlets and books on the subject—and I must say that I am about as far from any absolute conclusion, as when I commenced. The reason of this is the great difference of opinion that exists among those professing to be Spiritualists, as to the various phenomena, and other points on which Spiritualism is based. Take materialization for instance. Some declare in the most positive manner that it occurs; others assert that it is all fraud. In the committee's report on the séances with Mrs. A. E. Wells, the members give the most decided testimony of its genuineness, while brother Chaney, as a scientist, is "obliged to insist that it is impossible," and says, "If I admit these things I can no longer deny that God made this universe from nothing." If God did not make this universe from nothing, will Brother Chaney tell us where he got his material and who made it, and what it was made out of? Whether the universe was created in six days or six million years, whence the material out of which it evolved? How were the original elements created? We know that matter exists. If it always existed, God did not create anything in reality and it is simply the same kind of creator that the chemist is, who manipulates the elements he finds in nature and produces new compounds. If everything we see is the result of evolution, who created evolution and set it to work? It looks to me that behind it all there must be a great First Cause, whose power and wisdom is beyond human comprehension, and whether materialization is true or false, I see no reason why it is impossible for God to create a law under which it might exist.

Go on to the Western prairies and under certain conditions we see lakes, rivers, mountains and cities materialized before our eyes in the "mirage," but there is nothing supernatural about it. The rainbow suddenly appears before us, but there is no longer any

superstitious idea connected with it among intelligent people. The telegraph and telephone are as profound a mystery to some as spirit communion and spirit materialization are to others.

The springing up of a plant from a seed sown in the ground would be looked upon with superstitious awe, if we had never seen nor heard of it before. The human mind is constantly "setting up bounds" for God's power, and saying, "Thus far shalt thou come, but no farther." But the great wheels of time roll on and crush the molehills we thought were mountains, and the stream of progress washes the sand from under the theoretical and dogmatical structures we thought were invulnerable, and they topple over and go crashing down in the turbulent waters and are swept away, and cast ashore on some desert island among the driftwood of time. I digress. Excuse this "running switch."

Then again I see recorded a great amount of evidence of spirit communion of various kinds, and am about ready to be persuaded of its truth when Brother Dawbarn "knocks the bottom out" by affirming that "not one man in a thousand has ever yet had true intercourse with the Spirit-world," and then comes Brother Shepard on "Spiritualism in the Churches," and lets me drop still lower, by showing up Spiritualism in—to say the least—an unenviable light. It is rather discouraging to an investigator who would be glad to believe in the truth of the Spiritualists who were widely known for their fearless sentiments a dozen years ago, now refuse to have anything to do with our philosophy, etc., and that "it is quite safe to say that in five years hence the best minds who believe in spirit communion will be found somewhere in the churches," and that "many of our best workers are retiring to other fields of labor, and in place of them we are being entertained, not with scientific, artistic or spiritual culture, but with metaphysical and theosophic cant, windy theories and gush."

Is this all that Spiritualism has to offer to convince intelligent people of its truth? And then he spoils the "inspiration" of the lecturer by showing that it is essential for us to possess the necessary knowledge "derived from a judicious perusal of the very best books and the development which springs from conversational intimacy with polished and cultivated intellects." This is all right in a literary sense, but where does the "inspiration" come in? If departed spirits are controlling these speakers, and the thoughts, ideas and teachings they utter are those of the controlling spirits, why is it necessary to educate the medium? Why not educate the controlling spirits?

I have heard of persons, having no education or qualifications whatever, delivering eloquent lectures under control. This is what I would call inspirational speaking.

In another article, "What has Spiritualism Taught, and What Good has it Done for Humanity?" it is asserted that "it annihilates the doctrine of eternal punishment," etc., but before we can say that it is a good thing for humanity to annihilate "eternal punishment," we must know that the annihilating doctrine is true. To "annihilate eternal punishment" and "abolish hell" in our imagination, while the facts remain, would be a very bad thing for humanity; but where is the proof that this annihilating doctrine is true? Is it in the fact that "not one man in a thousand has ever yet had true intercourse with the Spirit-world"? or that most of the books published, purporting to be communications from, or experiences of, persons in spirit-life are of doubtful authority; or that most of the public mediums upon whom we depend for spiritual phenomena, are frauds; or that most of the lectures we hear on the subject are "windy theories and gush," or that the Seybert Commission finds practically nothing but fraud; or that the best minds are drifting to the other churches? People are not apt to take passage on a ship when they see the old passengers deserting it.

The idea of the orthodox churches "absorbing Spiritualism" is to me an anomaly. How "pastors and their congregations" can secretly believe the doctrines of Spiritualism, which "annihilates eternal punishment," "sweeps away the personal devil," "demolishes hell," "destroys the vicarious atonement," and deals a death-blow to superstition, sectarianism and religious bigotry—thus wiping out their entire stock in trade—and then go on in the same old way, preaching these dogmas to the people in their big revivals, and at all other times, when they do not believe a word of it themselves, is an "absorption" I cannot harmonize. It certainly would be the most glaring "absorption" of hypocrisy imaginable, although it is quite common to see a "more liberal form of thought" creeping in, and preachers forgetting to preach their doctrines as laid down in their creeds. The Presbyterian, for instance, whose "confession of faith," calls for Calvinistic election "straight," preach free salvation from their pulpits, and, perhaps, three-fourths of their present membership would deny that the church creed asserted the doctrine of election.

I must say that Spiritualism, as "given by the spirits through Emma Hardinge-Britton," is grand and beautiful in diction, just and reasonable in logic, inspiring and elevating in thought, and comforting and encouraging in its assurance; but what evidence have we that it was actually given by spirits? I may assume that the reputation of the medium is sufficient, and accept it as truth, but next week I may see it asserted that this medium has been exposed as a fraud. Such is the uncertainty the honest investigator is placed in.

I have read Samuel Bowles' and Judge Edmonds' "Experiences in Spirit Life," Faraday's "Development of the Spirit after Transition," and other similar works purporting to have been dictated by spirits. Now will some one tell me whether or not there is any truth in the assumption that these and kindred works were actually dictated by spirits? If not, I would like to know where there is any reliable evidence on which Spiritualism is based. To command any more respect than any other human theory, Spiritualism must show—as it claims—that its doctrines and teachings are based on the direct and authentic revelations from intelligent and exalted spirits; and to my mind one of the weak points of Spiritualism is the neglect of mediums, Spiritualists, and publishers to take extra pains to authenticate revelations known to be reliable. Another weak point is the difference of opinions and theories. In spiritual literature we have "Jesus Christ the Corner Stone of Spiritualism," and "Jesus Christ a Fiction." Are we to understand from this that Jesus is the corner stone of Spiritualism?

To an outsider it would seem that in forty years of experience and communication with spirits, some definite, well defined and generally accepted truths should be deduced, and that contradictions and differences of opinion as to what is or is not true should be settled by this time. Some claim that "Spirit-

alism is the work of the devil—a kind of a recruiting office for his eternal hell—and judging from the results, as complained of by Spiritualists themselves, this may be true, and, perhaps, after all it is better to cling to the "personal devil," "eternal punishment," the "vicarious atonement," and a "literal hell" with all the brimstone attachments. Before we let go of these "sacred" and "precious" doctrines we must know they are not true. But amid all the war of opinions, an old preacher's word to his classmates is like "oil poured on the troubled waters," a kind of peaceful lull in the storm.

I think Spiritualists cannot complain that their philosophy does not receive respectful attention from intelligent, thinking people generally, when presented in a proper manner. Thousands are anxious to know whether it is an established truth or not, but before giving up old ideas they must know the truth of the new. It is within their own ranks that Spiritualists must look for the cause of failure to command universal respect, and to become a "pillar of fire" to light the way out of the Egypt of creedal bondage and Pagan superstition.

For the Religio-Philosophical Journal.

#### Evolution the Basis of Political Economy.

BY LEON.

Number Six.

"And circumstance that unspiritual god And gladiator, makes and helps along Our coming evils with a clutch-like rod. Whose touch turns torch to dust—the dust we all have trod." —Byron.

As the material world is peopled by physical evolution, so is the moral world the work of mental evolution. In the former the living demand for "a local habitation" is persistent until responded to by matter. No matter what may be the type or species of the evolution, its make up will be partly determined by climatic or other circumstances surrounding it. It is thus that no two human beings have features of precisely the same cast, although the same general form and organism pertain to all. The moral and intellectual world is the result of a mental demand for growth—an increase of the command and extent of conscious existence; or of the volume of consciousness. Every thought, conception or emotion added to this volume takes shape from whatever circumstances may surround the evolution and become, by virtue of their presence, a part of the process. The mental impulse in which the thought, conception or emotion originated might largely determine the character of the evolution, but it should be remembered that even this impulse has been largely shaped by the pressure of influences external to it throughout ages past. Thus it will be found that the work and the destiny of the individual is, to a very great extent, at least, determined by an agency of the importance of which he has no conception. Such is the potency of the last but not the least of the three categories of causation—environment.

At the risk of becoming tedious, I repeat that this factor of environment is the chief one in mental evolution, and insist that the reader shall examine it for himself and warn others of its power for weal or woe to those here as well as those who are to come hereafter.

Let us, in imagination, provide ourselves with a magnifying glass which will enable us to see a grain of sand thousands of miles away. And let us take our stand upon the crest of the Wind River Range of mountains. Below us from the mountain side issues a spring which pours down a little stream so pure and clear that its recall to memory refreshes the soul a quarter of a century after the eye has looked upon it. The clean white pebbles at the bottom seem to laugh with the rippling waters and tell us that even in inanimate nature there is gladness. So bright are those pebbles and so beautifully transparent are the waters that the former seem to lie upon the surface of the latter although many feet in depth. The little rivulet is moved forward by an impulse which has never yet been explained. Gravitation is it? Well, what is gravitation? Without knowing the whither or why the baby brook starts out in obedience to its impulse to go straight onward toward the unknown goal. But it cannot preserve its course, and itself intact. All the rocks in its course and even the little sands upon its bottom and banks, conspire to increase its laborious struggles and divert it from its chosen way. It strikes a limestone rock which deflects it to the right where it meets a flint which sends it to the left; here it comes in contact with a turn in the bank which sends it whirling in a giddy eddy. For a moment the impulse to go forward seems to be lost—to have been overcome by the difficulties encountered. It recovers and again starts onward, but, alas! it is no longer that which it was. From the first rock it took a bit of lime, from the second an atom of silica, from the bank which staggered it, were imbedded sand and clay. Onward it flows, repeating a thousand times the occurrences just detailed. It is joined by many of its kind, all contaminated with the impurities with which they came in contact on the way. In the distance we see the bright waters converted into muddy streams and eventually a mighty river, in which not one drop of pure water can be found, and which, with its load of impurities, will be deposited on the bottom of the sea. Long before these waters reach their destination they have lost all the purity and beauty that made them so lovely when they left the snow-fed springs. Nevertheless, they are waters still and shall be again purified when more favorable surroundings are reached. Besides, they were solid in doing a necessary work, and their example should be a standing rebuke to those elegant nobodies who say, in act if not in speech, to their poorer fellow-beings: "We are superior to you because we do no labor that soils our hands and clothes."

Such is life. It sets out in obedience to an impulse which moves it upward and onward; but it meets with innumerable obstructions on the way. Its course is changed, and when it attains a capacity for purposes, they are turned away. Hardship, rebuff and disappointment beset the heart, turning its promised pleasures into pains; but there is compensation for all—the waters of life, though soiled by the environments of its course, shall again be purified and the pebbles whose impurities they have carried away shall shine monuments eternal to their usefulness.

Now, in conclusion of the general subject of evolution, let us recapitulate those of its axioms upon which may be based scientific political economy: We find that there was from the beginning a grand purpose in creation—perhaps a concatenation of purposes. The primary purpose was the evolution of a being possessing the capacity for self-advancement; a capacity found nowhere below man. All things evolved immediately engage in the evolution of other things, assuming the office of one of the three categories: demand, material or environment.

The processes of evolution being slow, and where sentient life is concerned, seemingly

laborious to a painful degree, should not be tampered with. All premature as well as all deferred eventualities are distortions. Of this class are the criminal monstrosities of all ages. As everything which really exists must be a truth, and as truth cannot be an evil, hence all the products of a natural evolution are good. Evil results from a maladjustment of good elements. These maladjustments often result from the officious intermeddling of such law makers, doctors and preachers as have much zeal for God and but little knowledge of His law. The law maker should be a philosopher and be able to read God's Revelations, not those of Moses. Environment being so potent a force in moulding the products of evolution, the government of a nation ought to be a perfect mould for that sociological form which may be most desirable in the present and in the future.

(To be Continued.)

#### Landscapist's Views of Spiritualism.

To the Editor of the Religio-Philosophical Journal.

I began to read your paper a few months ago, being at that time an agnostic as to Spiritualism, as I am as to religion in general, with the exception of a few cardinal truths which, as it seems to me, are demonstrable from the evidence of science. I have read most of the recent articles as they have appeared from week to week, and have especially enjoyed those of Messrs. Dawbarn and Chaney. Your plan of subjecting the alleged facts of Spiritualism to scientific inquiry, is very attractive to me, and had I leisure, I should seek to lend a hand in the task. I may say that you have so impressed me with your personal probity and mental accuracy that I am prepared to accept and use as premises any facts that you shall state as having been scientifically verified by yourself. I will pardon me if I cannot make the same promise for the majority of your contributors.

As a student of science, and one prepared to follow Truth wherever she leads, and to accept the consequences with humility, I read Mr. Chaney's argument in the JOURNAL of Aug. 20th with more than usual interest. I sympathize with him in his disbelief in materialization. Every account I have yet read of a materializing séance (I have never attended a séance of any description) has impressed me as being an account of vulgar trickery, matched with childish credulity; and having said so much I must go on to say that it seems to me that Mr. Chaney's position is eminently unscientific, and that his arguments against materialization, inasmuch as they are arguments, *a priori*, are worthless. I do not wish to misstate his position and I cannot quote passages from his letters to justify what I am to say. I must, therefore, ask leave to state the general impression his positions have produced on my mind. It is, I think, that materialization is impossible, because of the nature of matter; 2nd, that although spirits can use certain forces, notably and principally electricity, they cannot control others; electricity is a spirit force because we can only recognize it by its effects, the inference being that heat and light are material forces because we have senses developed by millions of years of use, to take special cognizance of them.

There are two assumptions here which I hold to be unscientific:

1. That we know anything of the nature of matter in its ultimate constitution to justify us in saying that any manifestation is, *a priori*, impossible.

2. That one form of force is more or less spiritual or material than another.

Let me deal with this latter assumption first by saying that there is no ultimate scientific fact more worthy of acceptance than that whatever form force takes, it is one force in all its varying manifestations. If scientific Spiritualism has a message to the world, I think it is to demonstrate that the forces we know as will-power and love, which I take to be vitality in its highest manifestations, are forms of universal force, and with all other forms are introvertible. I cannot understand how a scientific Spiritualist like Mr. C. can for a moment revert to that conception of forces, which classes some as ethereal, imponderable, and so forth, and others as material, ponderable, etc. And if the force which I now recognize as will, has power by a process which is utterly inscrutable to my reason, to move my muscles and through them other material objects outside the body which it now inhabits, why should it not, having ceased to inhabit this body, be able to move other so-called matter; whether the brain particles of a sensitive medium inducing thought, or a particle of carbon making marks on paper?

The assumption of the spiritual use of electricity is, therefore, although probable enough, entirely gratuitous. It is an explanation which does not explain; the real mystery remains, and is so far as I can see an inexplicable one. Its manifestations may be scientifically observed; possibly they may be measured and expressed in terms of matter and motion, just as gravitation can be measured and expressed, but not comprehended.

The other assumption, that we know anything of the ultimate constitution of matter to justify us in asserting that any alleged manifestation, however new to us, is impossible, seems still less warranted.

Tyndall's illustration of the day-fly's assertion that a thunder-storm is a catastrophe wholly out of the course of nature being as well grounded as our assertion concerning any newly observed phenomenon—that it is miraculous—is well known and apposite.

Every one who has followed the course of Herbert Spencer's argument into the ultimate constitution of matter, knows that it cannot be known. But there are several theories upon which materialization might be possible. Take, for instance, the hypothesis that the ultimates of matter are centers of force—as likely as any to be true. We only know matter in terms of force; as far as we are concerned matter is a manifestation of force. Light is force in motion. Weight is force resisting motion. A dynamite cartridge is force in position; its explosion is the force liberated.

If matter is ultimately centers of force, if spirit is force, why may not spirit manifest itself in matter; become matter, as we comprehend it; in the language of the medium, materialize and again dematerialize?

Dare we say that it is impossible for spirit to manifest itself in one way and not in another? It may be wildly improbable, but we are getting accustomed to seeing impossibilities become actual.

I do not believe, because I have no facts upon which to ground a belief, that so-called materialization is true; but just as soon, if ever, as it shall be demonstrated as actual, I shall accept the fact and patiently wait for the explanation. No *a priori* impossibility can weigh an iota against a demonstrated fact; and, therefore, no statement made by an honest man of accurate perceptions is unworthy of investigation, because it does not fit our theory of the universe.

The method of investigation into the truths



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CHICAGO, ILL., Saturday, September 10, 1887.

## Temperament and Training.

That man is not alone an intellectual machine is evident from every day's experience. A complex, living organism, in which each function plays upon all others and is acted upon by them in turn, a mature human being is always a mystery to his nearest friend. Like gems cut into many facets rather than rounded spheres, we touch each other in one point, now in this place, now in that. In the simplest being that ever breathed the breath of life are mysteries incomprehensible, powers unsuspected, forces latent and unguessed. Any hour these tendencies and forces may start into activity and the dullard turn out to be a genius.

To the spiritual philosopher this is no new truth. He perceives the infinite and tremendous energy working at the heart of things and chiefly in the spirit of man, which a little access of light and heat may develop into beauty, just as an ugly bud bursts suddenly into a fair and delicate flower.

But there are certain temperaments which must inevitably develop in certain ways. Speculative and ideal natures are widely apart in the very constitution of their beings. They cannot look at truth from the same side, and so one sees only the silver shield where the other sees the gold. It has been truly said, "There is a Zefiro hidden behind one man, there is an Epheurus hidden behind another. One is born an optimist, another a pessimist; one cries as a baby for the moon and all of life darkened because it was unattainable; another needed nothing for his happiness but the rudiments of an idealistic philosophy contained in his own infantile crowings."

So it is true that one person sees and admires the existence of physical order in the material world, or perhaps he sees and loves the moral order, yet fails to recognize that special inflow of Divine life which to the idealist or Spiritualist, is the most precious fact in life. The one rests on the scaffolding of law and order which is built upon foundations secure as the universe itself; the other soars into regions where Spiritual rapture may reach the point of ecstasy. The one is by nature a conservative, the other a radical, though both may be alike benevolent and conscientious.

To the slow-going conservative the progress of the race appears as if it must take place gradually, through long centuries, steady, perhaps, but the slower the safer. To the other the vision of unfolded mankind comes "suddenly, splendidly shining with the freshness and glory of a dream." Before the vivid vision of a regenerated humanity tyrannies fall as trees before a cyclone. Thor's hammer strikes swift and fiercely, and catastrophes are welcome since out of the ruins of the old shall be built the beautiful and the new.

It matters not if the idealist leaps rashly to his conclusions; if he pulls down remorselessly walls that have sheltered innocence and truth as well as hoary wrong. He believes that the old once leveled to the earth, the new structure must in all respects be purified of rubbish and exorcised and be made expansive enough to shelter all nations. His soul is thrilled with prophetic fire; he perceives the love that pervades the universe and believes that if human society

once took upon itself the proper form, that love would permeate and flood the earth like the morning sunshine.

Adhesion to duty, obedience to conscience and self-control may be found in the moralist. Submission to the conditions of this existence, love of truth, repression of evil passions,—these are parts of his creed. He loathes that constitution which soars to dizzy heights one day and makes fearful moral lapses the next. Self-repression he comprehends, not the passionate hunger for the fullness of life by a nature richly endowed which, weary of struggling, falls and falls so utterly after performing its greatest feats.

On such nature life lays its heavy weight, and the law and order of society become their judge and jury. Self-development goes on, irregularly, sometimes not at all. Conscience is powerless against the desires, and the poor, tortured, struggling soul goes under. The power of resistance is lost, and nature rarely gifted abandon themselves to all the seductions of the senses.

Such tragic situations are witnessed only too often. Desire on the one hand, duty on the other, a weak will wavering between the two, and who can doubt the issue? Life is strewn with such wrecks who have gone down in the prime of manhood. There is something more awful than the extinction of the breath, the cessation of the pulse, which marks the release of the spirit from its earthly thralldom, and that is the slow letting go of something dearer than joy, higher than pleasure. It is the most fearful of all things to witness the decay of moral sensibility, the deadening of the spiritual faculties, the gradual sinking to a lower level of a nature capable of noble achievements.

The inspirational and mediomistic temperament is peculiarly liable to temptation. The passionate sensibility to beauty and to pleasure, the bright enthusiasm which leaps to meet every challenge—these form a large portion of the mediomistic individuality. It is subject to experiences, dramatic, startling and unexpected, by virtue of its own constitution. It demands and often rightly receives, a consideration which would never for a moment be extended to those to whom the feeling for law and order is strong and abiding.

For those very reasons strenuous obligations are laid upon the mediomistic temperament for a training which shall enable it to accept some other rule of action than the desire of pleasure. For all, pain is sometimes necessary and wholesome. Not one can be delivered from the burden of responsibility; not one can find release from obedience to the higher rule. Renunciation is a part of the moral code; the pain of moral conflict must be borne or degradation will inevitably follow defeat. In some cases the battle is sharp and short; the soldier tents upon a higher table land of peace or falls upon the field. In the latter case, he rises and stumbles on to fall again and again, each time an easier victim to temptation, till at last he disappears in the mists of oblivion.

Stronger wills, sore it may be with hidden sorrows, fight till the temptation falls, and if it rises anew, fight again. Out of the conquest arises a higher feeling than joy.

"Strength is the gift of trial,  
And the heart gathers its proudest triumphs  
In its stern fight with peril."

In this large sense failure is success, loss is gain, pain is happiness. Strong, grand and tranquil are those who, having steered clear of the whirlpools, the eddies and the dangerous surf, ride at ease upon the broad ocean whose currents set to the eternal shores. Nor can this be attained without self-renunciation and discipline.

## The March to Rome.

Several correspondents feel that the JOURNAL is unnecessarily exercised over the aggressive policy of the Romish Church and the danger to republican institutions through the attitude of that church toward the public school system.

It is related that once upon a time a certain skeptical and phlegmatic individual told Mr. Noah to go on with his ark as there wasn't going to be much of a shower; as this person was soon after drowned and has not since been heard from the story remains somewhat apocryphal, but that does not lessen the moral of the tale. Not so very long ago some wise people declared there never would be a civil war in the United States; billions of money colored with the blood of hundreds of thousands of brave men and washed with the agonizing tears of millions of broken hearts, is the monument of rebuke that now stares those false prophets out of countenance.

The JOURNAL asks these correspondents to soberly consider the following account, and then report their views on it. Others who may feel they have something to say are equally welcome to the JOURNAL's columns.

On last Sunday the streets of Chicago were occupied by a huge procession celebrating the opening of the thirty-second annual Delegate Assembly of the German Central Union (Catholic) of the United States. The business of the day opened at St. Michael's school, in a German district of the city, at 8:30 in the morning, and long before that hour the saloons in the vicinity were taxed to their utmost to supply the religious crowd with beer. The Hon. H. J. Spauhorst, of St. Louis, President of the Central Verein, opened the proceedings in the presence of 300 delegates and an immense audience. After his address, Mayor Roche (a Unitarian) in a brief speech expressed himself as pleased to welcome "so many sturdy Teutonic representatives from all parts of the United States," saying among other pretty and polite things,

"The object and purpose of your assemblage here cannot but make your visit more welcome to us." The mayor was followed by Mr. Spauhorst who defined the mission of the Union as follows:

Our mission here is one of charity. The delegates here standing represent the benevolent societies scattered all over the United States. We are banded together by the common tie of national brotherhood, love, and affection, and we assemble here to perpetuate and rivet those bonds by wise counsel and discretion. We are here for no other purpose than to consult and deliberate as to our best interests as a body. Our purpose is not now, nor has it been, national rivalry or strife, therefore all allusions, sometimes hastily made, about a fight between different nationalities of a like faith with ourselves are erroneous and out of order in any of the meetings to be held this week in your beautiful city.

Reverting to the published cause of disagreement with the English-speaking Catholics, Mr. Spauhorst said:

Questions of discipline and order in our church are not submitted to societies of laymen for their discussion. These are regulated by those in authority, and if the occasion requires it may be finally settled by the propaganda in Rome.

President Spauhorst also gave a succinct account of the present condition of the Central Union, which, he stated, was in a healthy condition and growing rapidly. The reserve funds of the associated societies had increased \$45,000 during the last year, and the total of this fund was now \$605,000. After this address the delegates were escorted by the Knights of St. Joseph and St. Michael to St. Michael's Church. The crowd filled itself up with beer again and then filled up the church, and after the mass listened to the Most Rev. Bishop Wigger, of New Jersey, who spoke in German and took his text from the Psalm, "Happy is the man that fears God and loves his offspring." The leading topic of his discourse was the education of the young, and here is a part of his sermon:

I will not speak of the children of those who call themselves Catholics, but who are only nominally so—those who never perform their duties to the church and consequently are unfitted to perform their duties to their children. These children are unfortunate in themselves and more unfortunate in their parents. I talk of the children of those who profess to be good Catholics, who pride themselves on the performance of the duties of the faith, but who still consider themselves justified in sending their children, whose souls they are responsible for, to the free public schools. I talk to the parents who believe that if they send or bring their children to mass or confession their whole religious duty towards them has been completed. These parents are blind. Some of them have an idea that the instruction in the public schools is better than in the schools connected with the church. This is a false idea; but admitting even that it is true, what justification can it be for such parents? Do we not know, brother Christians, that we are not placed in this world for our material advantage, but to serve God and save our souls? The scripture says, "What shall it profit a man if he gain the whole world and lose his own soul?" and again, "Seek first the kingdom of God and His righteousness." Think of the effect of public schools on your offspring. When they grow up does it not result in their falling from grace and saying to themselves: "Is religion so weighty a matter as the priests and our parents say it is?" Is this not the common result? I warn you, parents, your first duty is to assure yourselves of the eternal salvation of your offspring, and that they can never obtain without a proper religious education and training.

That this sermon was not a mere "happen so," but a part of the proceedings, deliberately planned, will not be doubted by any rational mind, and is to be considered in connection with Mr. Spauhorst's report, Mayor Roche, beer and all.

## A Sample of Christian Justice.

The little city of Charlotte in the central part of Michigan, is one of the pleasantest places for the eye to rest upon in all that pleasant and prosperous State. It has five churches, good schools and an elegant court house. It is intensely orthodox in religious sentiment, and the only available door into the best society is through attendance upon an "evangelical" church. It has, however, the usual number of saloons that daily and nightly violate the law, and its gambling holes known to all the young men, but which the officers of the peace cannot find. Still, her officers are vigilant. A short time ago there came to the little city a motherless girl, but fourteen years old, in search of honorable employment. She was penniless. She found work at a house some distance in the country, and went to her new home without paying her board bill at the hotel, amounting to two dollars and fifty cents.

At once all the power of the law was invoked to run her down and resent the insult to the majesty and dignity of a great State. The child was arrested, brought before the august court—no time given her to find, if possible, a friend,—was summarily tried, "made an example of," and sent to a cell in the common jail of the county for twenty days.

The "locals" of all the papers in the city, except one, gave the matter the same attention they did to the fact that an enterprising firm had got a new delivery wagon, or the Hon. Mr. Gushem had presented the Q street church with a new bible. The editor of that one excepted is one of those awful creatures, an "infidel." The minister of the Universalist church called the attention of the ladies in his congregation to the matter, and they at once commenced a thorough investigation. The result was that it soon became apparent that the poor, motherless child had been arrested, tried and committed without any warrant of law; in fact, in the very face of a statute for the protection of children charged with misdemeanors. Then these brave Christian officers did another noble thing. Without informing the good women who were asserting her rights of their intentions, they opened her cell door, turned her penniless into the inhospitable streets, mantled in the cloak of disgrace which the State had cast upon her, and told her to "make herself scarce." Late in the evening her friends found her, and saw her to a place of safety.

All this work of outrage was done by the hands of men who look with contempt upon the poor fanatics who believe in Spiritualism, and who have a supreme disdain for heretodox and sinners generally. They read

their bibles but somehow miss the words of the Nazarene: "Woe unto you..... hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness." Charlotte evidently furnishes a good field for a decent Japanese Buddhist missionary station.

## The Inter-State Industrial Exposition.

The Exposition, with its numerous attractions, opened this week Wednesday, and will continue until Oct. 22nd. Every since this enterprise was started in Chicago, each year it has increased in interest in every department. Whether you gaze at the productions of the artist, the goods of leading merchants, the process of manufacturing various articles, the agricultural implements, or neatly-arranged stalls of the vendors of different things, you will always find something that is certain to attract your attention. As to novelties, it is believed that scarcely a single article on exhibition has ever been displayed on any other similar occasion here or elsewhere, the only exception being the casts from antique sculpture in the Art Gallery. The accessories of music, illumination, decoration, restaurant, etc., are upon the most liberal and effective scale. All railway and transportation lines give reduced rates to visitors.

## Transcendental Physics.

When Prof. Zöllner published to the world the report of his experiments with Slade under the title, "Transcendental Physics," the scientific world was profoundly moved. It could not ignore the evidence of so distinguished a scientist. The English reading public clamored for the book, and in response to the demand Mr. C. C. Massey, of London, an accomplished gentleman and competent translator, undertook the task of putting into English the essential portions of Zöllner's investigations and treatises. He performed his task in such a thorough manner as to put it above criticism. The book has had a large reading and proved an ugly obstacle to those who wish to taboo psychical matters and to discredit a subject which so deeply touches the popular heart.

Mr. Geo. S. Fullerton's unwise, unmanly and unscientific method of attacking the phenomena of Spiritualism by libelling Zöllner is very completely answered in this number of the JOURNAL by Mr. Massey. The result of the controversy will be an increased demand from the public for the original evidence as offered by Zöllner and translated by Massey. The JOURNAL will supply the book. Price, \$1.00. It would also be well for those who have the time and a special interest in mastering the issues involved to read the Report of the Seybert Commission. This can also be supplied at the JOURNAL office. Price, \$1.00.

## GENERAL ITEMS.

Henry Slade, the medium has been lecturing in Liverpool, England. He will start for New York soon.

Joy N. Blanchard writes from Delphos, Kansas, Sept. 30, saying: "Our camp is harmonious, and great interest is manifested."

Although the camp-meeting at Onset has closed, on last Saturday evening there was the annual illumination, and on Sunday two lectures by A. E. Tiedell.

W. C. Ralphs of Cocoa, Fla., writes of the success of Mrs. Dr. Eleanor Martin of Columbus, Ohio, in her phase of mediumship, which is for answering sealed letters.

Geo. H. Brooks writes as follows from Pine Lake, Mich., under date of August 31st: "The camp is progressing finely. I am to remain here until the close, then I go to Fowlerville for one Sunday, and then to Jackson for a few Sundays."

Major A. T. Whiting one of the Lake Pleasant Land Syndicate, was in town last week. Major Whiting lives at Utica N. Y., and is the manufacturer of the best heating furnace extant; being of philanthropic mind he desires to warm up Chicago in a way to be remembered.

Mrs. Ada Foye begins her engagement with the Young Peoples' Progressive Society of this city on next Sunday evening at Avenue Hall, 159 22nd St. Mrs. Foye requests that societies or committees desiring to engage her services during the fall and winter will address her immediately, P. O. box 517, Chicago.

A correspondent of Science Gossip tells of a pair of swans which, having completed their nest on the bank of a dike, shortly proceeded, as if they were anticipating danger, to raise the structure two feet higher. On the next day a great storm occurred, with floods, that would surely have swept the nest away but for the precaution the birds had taken to secure it.

The Pittsburgh National Labor Tribune says: "We will say this, however, that we agree much better with 'Progress from Poverty' than with 'Progress and Poverty.' The world is not retrograding, and moral and substantial comforts are not falling away.... We hope Mr. Stebbins' 'Progress from Poverty' will be widely read, for its direction is toward moral health." For sale at this office; cloth, 50 cents; paper, 25 cents.

The Rev. Dr. Joseph Parker, the famous Congregational preacher of London, when asked by a New York reporter if there was any truth in the report that he would succeed Henry Ward Beecher in Plymouth Church, responded: "Are you going to dine with Queen Victoria next week?" The reporter intimated that he was not to his knowledge. "And

you probably won't formulate any very definite decision on the subject until you are invited," the doctor said, with a merry laugh, and then he added, and there was a suggestion of deep meaning in the way he did it: "But of course you wouldn't refuse such an invitation."

The meeting at 116 Fifth avenue last Sunday was well attended. Dr. Randall gave an address, which was followed by some excellent tests. The various meetings in the city, six in number, are doing an excellent work.

Mr. Maurice Atkins, formerly of Chicago, and for some years a resident of Denver, passed to spirit-life from the latter city the last week in August, after a long illness. Like all the other members of the Atkins family, he was talented and industrious. Under trying obstacles he rose to an important position in life and made his mark in this world before leaving for the next. At the time of his decease he was part owner of the Daily News of Denver, which paper owes its prosperity largely to the genius and labor of several members of the Atkins family. His funeral was largely attended, the discourse being by Mr. Van Ness, minister of the Unitarian church of Denver.

Dr. J. C. Phillips, Secretary of the Wisconsin State Association of Spiritualists, writes us that the fourth annual meeting of the association will be held at Omro, Wisconsin, September 23rd, 24th and 25th. J. L. Potter, Mrs. Aldrich, Mrs. Bishop and C. W. Cook are engaged as speakers, and Mrs. L. M. Spencer and other mediums are expected. Officers for ensuing year will be elected. Sunday at 2:30 P. M., Prof. Lockwood will give a discourse in commemoration of the members of the association who have passed to spirit life since the last annual meeting. Hotel rates one dollar per day. All R. R.'s in the State will give reduced rates to nearest points to meeting, and do not fail to ask for return certificates before purchasing tickets.

The issues of Light, London, for August 13th and 20th, are especially valuable and interesting, though every number of the paper is excellent. Much more space is given to criticisms of the Seybert Commission's Report than has been deemed necessary by American Spiritualist papers. The flippant and puerile character of that report, so out of keeping with the general character and abilities of the several members of the commission, is phenomenal, and, as a psychological study, worthy of vastly more attention than the conclusions of the commissioners. It has all along been apparent to those acquainted with the methods of the commission that nothing would be accomplished, and American Spiritualists find its Report so ludicrously weak and undignified, that they are inclined to laugh rather than to criticize; they feel that if the farce amused the University people and satisfied their consciences as to Mr. Seybert's request, the real purpose in raising the commission has been accomplished. The grave question raised by the commission as to Zöllner is about the only one worthy of notice; and Mr. C. C. Massey pulverizes the Report on that as will be seen in this issue of the JOURNAL.

At one of his Northfield meetings the Rev. Mr. Moody, who was preaching about Prayer, said: "Man may pray like a saint, but if he has a dollar in his pocket not acquired honestly his prayer is a sham, and he must make restitution if he expects ever to have God hear his prayer." Thereupon a merchant from Dallas, Texas, rose in the audience and told a story that emphasized this point. He had, he said, got dishonestly from men in his business \$5,500 and had built a house with the money. Then Mr. Moody happened along and preached on this subject of restitution, and the merchant was present. "I heard you," he said, pointing to Mr. Moody, "and I went out into the street conscience-stricken. I went straight home and told my wife that we must sell that house and restore the money. And we did. We held an auction, and our carpets, our lace, our furniture all left us, and with the proceeds we made restitution." The man then told how he and his wife started again in life with nothing, and how he had prospered. His credit, his prosperity had never been so good. Will not the Seybert Commission undertake to run this merchant's story down, and then publish a Report as to its truth?

Celia writes as follows in reference to The Young Peoples' Progressive Society:

"During the month of September, Mrs. Ada Foye, the excellent test medium of San Francisco, will occupy the platform of the above society at Avenue Hall, 159 22nd St. There will be a short lecture followed by a séance, in which Mrs. Foye will give messages and tests from spirit friends. This lady is undoubtedly the best platform test medium before the public. Her arguments are plain, and cannot fail to convince the unbeliever. Her tests are remarkable, and leave no room for the doubtful skeptic. The society will charge an admission fee of fifteen cents, that the meeting may consist of honest investigators, and the séance be more harmonious and bring better results. It feels that the public will heartily endorse this method in behalf of the audience as well as for the benefit of the society. The doors will be open at six P. M."

## No Denver this Fall.

The editor of the JOURNAL usually performs what he promises, but finds it will be impossible to keep his engagement for an address before the National Editorial Association at Denver next week. Illness in his family obliges him to cancel the assignment and remain at home.



ZOLLNER.

(Continued from page 4.)

ther investigation." Nor did he, upon this account, thereforward abate, any security suggested by his scientific caution, and the "position" which was thus "decided" towards Slade was not that of a confiding dupe; but that of a scientific investigator actually taken, it is killing the slain to insist that Zollner explicitly recognized the possible existence of trickery by mediums, for though he says he never himself observed any attempt of the sort with Slade—he adds a consideration—(one of a number familiar to real students of the subject, who know the necessity of "inwardness" in this research)—to be taken into account "if this has been the case elsewhere."

But then Zollner (and Weber) "knew nothing of jugglery." This objection (as well as the extreme form of it, now being urged in this country, that even professional conjurers are not satisfactory witnesses, because they do not know one another's tricks) merely raises the question of the sufficiency of precautions and conditions, and of observation under them, to prevent, or detect conjuring in general. It comes apparently to this, that I cannot protect a particular point by surrounding it with a wall, unless I know all the roads by which the point can be approached. Analogies, however, are notoriously fallacious. I have elsewhere dealt with the question of the possibilities of mal-observation under the circumstances of these experiments. I am content here to say with Weber: "If another can understand how jugglery can explain the facts well and good, I cannot." I would only insist that the facts must be studied before they are explained. The only attempts I have seen to explain any of Zollner's facts by trickery either involve a neglect of main elements of the evidence, or suppositions which it is difficult to treat seriously.

It remains to notice your remark:—"There are things in Zollner's own accounts which indicate a certain lack of caution and accuracy on his part, and tend to lessen one's confidence in his statements. As an instance of inaccuracy, I may mention the statement he made in the *Quarterly Journal of Science* as to the opinions of his colleagues. Professor Zollner says:—I reserve to later publication, in my own Treatise, the description of further experiments obtained by me in twelve séances with Mr. Slade, and, as I am expressly authorized to mention in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, professor of mathematics in the University of Leipzig, who are perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation." Here the attitude of the four men is not correctly described, and Professor Zollner's statement does them injustice, as Professor Scheibner remarked. At least two of the men were merely inclined to accept the facts, and to those two the words "perfectly convinced" will not apply.

Now to begin with an inaccuracy of your own in the above, which I should be far from saying should "tend to lessen our confidence" in any deliberate statements you might make of facts of personal observation. You say that Zollner does not correctly describe the attitude of the four men (in saying that they were perfectly convinced of the reality of the observed facts.) "and Professor Zollner's statement does them injustice, as Professor Scheibner remarked." Now the following, according to your notes, is Scheibner's remark:

"Professor Zollner's book, said Professor Scheibner, would create the impression that Weber and Fechner and he agreed with Zollner throughout in his opinion of the phenomena 'and their interpretation,' but this, he said, is not the case." The significant words here are those which you have put in inverted commas. So that what Scheibner complains of is not that Zollner attributed to him a perfect conviction of the reality of the observed facts, but that his book "would create the impression" of agreement in the interpretation of the phenomena. The "interpretation" however, was the Fourth Dimensional one which Scheibner had just said was the theory Zollner was intent on proving, that being—evidently not the only one by which the facts might be explained, allowing them to be genuine phenomena. The use of the words, "create the impression," makes it additionally evident that it was to this Scheibner was referring; those words being the natural ones for that meaning, but were not natural or adequate if he had meant to refer to the distinct and formal statement of his conviction of the "reality" of the facts. As regards the facts themselves he explains that "to him, subjectively, jugglery did not seem a good or sufficient explanation of the phenomena," and he also says, "he is short-sighted," and might easily have left unnoticed something essential."

But the question is, not what Scheibner says or believes now, but what he believed and what he said to Zollner, and authorized Zollner to say, in 1877. Nowhere in your notes is he made to say: I never gave Zollner authority to state that I was perfectly convinced of the reality of the facts—that is to say, that they were not conjuring. Has Scheibner ever publicly repudiated Zollner's statement that he had such authority from Scheibner? Surely that is a question which it would have been proper for you to ask him, if you had received the impression that he was repudiating the statement to you! And since Scheibner minimized to you his own opportunities for observation, you had a splendid opportunity, had you chosen to avail yourself of it, of testing either his memory, or Zollner's accuracy of statement (so far as any counter-statement of Scheibner's nine years later, could affect our judgment of the latter). You might have asked him whether the following statement by Zollner was or was not an accurate representation of what occurred, or if he had ever in any way contradicted or corrected it:—"Hereupon Slade gave the accord to Professor Scheibner, and requested him to hold it in the manner described" (that is, grasping the keyless end, so that the side with the keys hung down free) "as it might possibly happen that the accord would play in his hand also, without Slade touching it at all. Scarcely had Scheibner the accord in his hand, than it began to play a tune exactly in the same way, while the bell under the table again rang violently. Slade's hands meanwhile rested quietly on the table, and in fact turned sideways, would be continually observed during this proceeding."

Now to this statement, if true, assuredly that of Scheibner to you will not apply, when he says: "He was merely a passive spectator, and would not, properly speaking, make ob-

servations—could not suggest conditions or gain the control which seemed necessary." I will not do you the injustice to suppose that your notions of how evidence is to be dealt with are so crude that you think that such a particular statement of Zollner's at the time is to be disposed of by a general statement of the sort quoted, by Scheibner, nine years after the occurrence, without any attempt to bring Scheibner's mind into present contact with the specifically alleged facts. I can only suggest that you had really taken no trouble whatever to study the evidence before seeing the witnesses. Nothing is easier to understand than that Scheibner's attitude now may be very different from what it was in 1877, and that his recollection may be exceedingly defective of particulars. But no man with the least sense of scientific, or even common responsibility, would allow himself to be publicly represented by a distinguished colleague as the principal figure and actor in such an incident as the above, without protest or a single qualifying word, if the statement did not accord with his own knowledge or recollection at the time of publication. Your omission to put a single question to him on the two important points: first, of his present recollection of this incident (for one); 2nd, of his tacit allowance of Zollner's statements, in my view is alone sufficient to deprive your interview with Scheibner of any possible evidential value. And I should be much surprised if any lawyer, at least, could be found to disagree with me.

I personally know of a case, stronger than Scheibner's of the effacement by time (and long cessation of active interest in the investigation) of an impression of the same sort as regards all its value and significance for the mind. A gentleman of a scientific profession, now holding an important public post, recorded an experience in detail, which he rightly himself said excluded every possibility of fraud, and his record was published many years ago. Making his acquaintance comparatively recently, and finding him exceedingly skeptical, I reminded him of this remarkable experience of his own, and found him very disinclined to admit that there was anything in it, but quite unable to explain his statement if there was not. With the weakening of the impression in memory, all his original subjective presumption against such facts, before he had witnessed anything of the sort, reassessed itself; the phenomenon was isolated in his experience, and could not relate itself to any context in his mind. Neither in his case nor in Scheibner's should any value be attributed to mental disparagement of an old experience, recorded at the time, unless the witness is able to correct his testimony in detail, or to show how it had less than its apparent objective significance.

When I find you next saying, "As one of the numerous instances of lack of caution" on Zollner's part, I pause in the middle of the sentence to make the remark that the foregoing review does not encourage the reader to accept, without considerable caution on his own part, your general statement of numerous instances of lack of caution on Zollner's. But I willingly consider the particular to which you condescend—"I may refer to Zollner's statements that at certain times writing was heard upon the slate, giving no proof whatever to show that the writing was really done at the time of hearing the sounds, and apparently quite ignorant of the fact that deception may readily be practiced on this point." Now this is a good illustration of the fallacy of abstract criticism, of criticism not brought into contact with the definite cases to which it is applied. For when you say that Zollner states that writing was heard on the slate, "giving no proof whatever to show that the writing was done at the time of hearing the sounds," I can only express my amazement at such a misrepresentation. What proof of this fact could Zollner possibly have offered (short of seeing the writing in course of execution) other or better than the circumstances which he so often and so minutely describes? Why do you suppose, does Zollner take the trouble on such occasions to account for Slade's hands and feet, and to say that they were under observation even when the slate was at a distance from Slade? And why is he not to speak of the sound of writing, when the whole of the circumstances and conditions of the experiments are the proof that the sound could have been nothing else? Certainly the sound of writing may be simulated, and there are cases in which to say "the sound of writing" (instead of the sound of writing) would beg the question, though even in such a case there is no harm done to the evidence, because the only fact essentially alleged in the sound, and its resemblance to that of writing, the explanation of the sound being obviously only a mental act of the witness. And if, in such a case, the question-begging expression might, taken by itself, afford some presumption of a want of mental discrimination, or of ignorance of alternative possibilities on the part of the witness, we have still to see whether that presumption is borne out by the general character of his evidence, by any want of particularity and discrimination in his observations, apart from their explanation in his mind.

But what are we to say of a critic who abstracts from all the conditions and circumstances of an experiment, and treats as applicable under any conditions, and in any circumstances, a general proposition which only may or may not be relevant, according to the surrounding facts? It is true that the sound of writing may be simulated; so it is true that the note of a bird may be simulated by the vendor of toys in the streets of a crowded city, and it will require a very experienced and attentive ear to tell the difference merely by the ear; but I may nevertheless be permitted to speak of hearing the note of a bird in the apparent solitude of a wood, as evidence that a bird was then and there singing. This, of course, is only put as an extreme case to expose the general fallacy. Birds are *vera causa*, and I am not pursuing an analogy. But it is evident that for any application to the evidence for psychography, to the proposition, "the sound of writing can be simulated," must be added the proposition, "and localized." Now I quite admit that if I hear a sound which I am expecting to hear in a particular place, I shall be very apt to do the localization for myself, within certain limits. But these limits are the whole question, whenever Slade's hand was not in contact with the slate at the time the sound was heard, or in immediate proximity to it. And in the cases in which the localization of the sound presents little difficulty, we have to see whether the other observed conditions were such as to put the simulation hypothesis out of the question. Now it is remarkable that on occasions in which simulation of the sound of writing is not excluded, either by the localizing difficulty, or by the described conditions—the observed position of Slade's hands, and sometimes also of his feet, at the time of the sound—Zollner does not use the word "writing," but the word "scratching" (*Kritzeln*). Thus in the first

specific instance mentioned by Zollner of psychography with Slade, we find this term used to describe the sound when the slate was held by Slade over the head of Professor Braune." And further on, in a case where the slate was held half under the table by Slade, we have the same expression. Nor is it possible to suggest that Zollner accepted the sound as of itself sufficient evidence of writing, when we find him, in the very same sentence in which he speaks of "very loud writing," adding "between the untouched slates," and expressly showing how the supposition of "previous preparation" was excluded—that of simulation of the sound of writing necessarily involving also the supposition of such "previous preparation." Seeing that Zollner was proving psychography up to the hilt by particulars only necessary at all on the pre-supposition that the sound as of writing was not sufficient evidence of writing then and there, to adduce his use of the term "writing" in cases where the sound could not possibly have meant anything else, as an instance of lack of caution, I respectfully submit is not criticism, but talking without critical regard to facts.

I had not intended in this letter to have traveled beyond the question of Zollner's sanity, and its bearing on his evidence. But I found that when two or three big words, such as "derangement," "disturbance," etc., had been reduced to their substantial content, there was really no case of this sort to answer, and we had nothing under this head to consider practically, but certain alleged emotional and intellectual qualities or defects of the normal Zollner. I know scarcely any one who cannot be said to be in some sense of unsound mind, if anything we hear of Zollner entitles us to say that of him in any sense. That the thing should be said of him, and should even be believed in some vague, feeble, and uncertain way by some of his own friends, without any foundation in fact, seems to me not only natural, but almost inevitable in the circumstances. A man of strong feelings, who deeply exasperated more than one prevailing prejudice, who was vehement in controversy, who made enemies, and was not always patient with candid friends, and in whose family there was known to be insanity, what more do you want? But there is his evidence. Look at it, study it from beginning to end, and say how much insanity you want to explain it away. "We will not trouble you with the other witnesses. You shall antedate Fechner's cataclysm, and shall call its existence in 1877, without a scrap of evidence, an 'admitted' fact. You shall avail yourself of Scheibner's nine years' late disclaimer; upon notes which he refuses to sign, of the 'objective' value of his own observations, without testing the value of the disclaimer by the inconsistent questions I have suggested in the course of this letter. You shall get rid of Weber in the best way you can. And I leave you with Zollner's evidence alone. You need have said nothing about Zollner. The Commission, of which you are the secretary, in the preliminary report expressly declines the examination of existing testimony, on the ground that to sift the evidence of merely half-a-dozen of the 'so-called' facts," "would require incalculable labor." And yet this same Commission in the same report thinks it impartially consistent with an attitude which is professedly one of reserve, if it is not one of patent prejudice, to call "special attention" to your report which I have just been considering. Would the Commission have called special attention to your report if it had evidently been of a character to confirm, rather than (in your and their view) to impair, the authority of Zollner's evidence? Or would they rather have said: 'We have not undertaken to deal with that evidence; we have no occasion, as a Commission for original research, to say anything about it? It would have been reasonable and fair enough to say so, if your inquiries in Germany were not undertaken at the instance of the Commission. But what is not fair and not reasonable, nor in any way profitable to truth, is to offer such a substitute as this report of yours for the "incalculable labor" of criticism.—I beg to remain, yours faithfully,

L. Albert Mansions,  
Victoria-street, London, S.W.  
August, 1887.  
\* *Times*, Adh., Bd., II. 331.—Tr. p. 33.  
\* *S. 332*,—Tr. p. 45 (where I rather carelessly translated *Kritzeln* "scrubbling.")  
† We do not know the date of his answers to German inquirers mentioned in your notes of his testimony.

NOTES FROM LAKE PLEASANT.

(Special Correspondence.)

Certainly the weather has been against us this year. The early part of the week was stormy, and the last days of camp, while pleasant, have been so cold as to make it uncomfortable for many living tents. There has been a good attendance here, and while there are a great many visitors in camp to-day there are not near as many as last Sunday, when it was estimated that there were from ten to twelve thousand people present. Great numbers came yesterday to see a pupil of Blondin walk the tight rope. We have had Punch and Judy, a trained bear, and now a tight-rope walker at Lake Pleasant. Many ask, "What next?"

The conferences have continued popular and have been well attended. The speakers of the week were Henry J. Newton, Mrs. Dillingham, Mrs. Twigg, Mrs. Field, Mrs. Lord and others. Various benefits have been given for the Association that have made handsome returns. The prime mover was Mr. John Slater, and while all mediums were asked to co-operate with him, but few responded and those were Mrs. Carrie E. Twigg, Mrs. Sue B. Fales and Dr. Arthur Hodges.

The passing away of the old Spiritualist, Dr. A. B. Smith, brought regret to his many friends who knew his sterling qualities and his loyalty to truth. Dr. Smith was born in Bethel, Vermont, and spent his boyhood on the farm. He married Miss Eunice C. Burr, of Warren, Vt., and passed the first years of his married life on the farm. It was while engaged about his duties that the first intimation was given him of what profession he was to undertake. He replied that he had no time to attend to anything of the kind. It was only a few days after this that while hoeing potatoes his hoe was snatched from his hands and thrown upon the ground. He himself was thrown upon the ground and held there powerless, with his hands firmly held to his sides. No visible power was used. He was alone at the time and for fifteen minutes he strove to move but he could not. At last he said to whomever it might be, "If I do whatever you say." Immediately he was raised from the ground and allowed to go home. For a whole year after that Dr. Smith practiced magnetic healing without recompense. This was thirty-three years ago, and from that time to the present he has successfully practiced the healing art. He leaves to mourn his loss a wife and brother, the latter of whom he had not heard

from for many years and did not know his present whereabouts.

The funeral services were held on Thursday from his cottage on the bluff, and were conducted by Mr. J. Frank Baxter and Mrs. C. Fannie Allyn. It had always been the wish of Dr. Smith that she should be the one to say the last words over his remains. Mrs. Allyn paid a fitting tribute to his career as a healer, and to his character as a man. As she expressed it, "Only those who knew his depths and heights could know his soul. His pledge was in his acts, and his acts were noble thoughts."

Wednesday afternoon, Mr. Lyman C. Howe gave his second lecture. The subject was in the words of T. DeWitt Talmage, "The World will be brought to God, not through Argument, but through Testimony."

Friday, Mr. J. Frank Baxter gave an address on the theme, "Spiritualism, its Facts, Philosophy and Fancies." He took for the base of his lecture the sermon of Talmage on "Employment in Heaven."

Mrs. C. Fannie Allyn gave the Sunday morning lecture which was bright, practical and witty. The questions sent up by the audience were handled well and moulded into one symmetrical whole. The question treated was "What is the Relation that Spiritualism bears to the Education of Humanity and all Reform." She said in part: "To us it includes all nature, all reform, from an atom to the highest archangel; to others it means, 'Will I get over there all right?' or 'Am I going to be helped?' This is one element of reform, self-abnegation; not words but deeds; not that which expresses great love for the angel world, but that which only lives in the divine deeds of every hour."

Mrs. Allyn showed how much practical good there was to be done in the world: "Russia and Ireland are calling for help; little toddlers in Virginia are folding bags at five cents a thousand; children are breaking coal in the mines in Pennsylvania; poverty and distress are everywhere! I think I hear, 'Don't harrow up our feelings. Let us talk of Spiritualism!'"

The lecturer paid a tribute to Dr. McGlynn for daring to stand up for the oppressed and downtrodden. She compared the death of Vanderbilt and that of Peter Cooper, and spoke of Felix Adler and the good work he was doing.

Mr. J. Frank Baxter gave the closing lecture of the session on "The Independence and Positiveness of Modern Spiritualism."

The following are brief abstracts: "So we say of Spiritualism, it is ages old; its path marked by events in all times,—in the ancient pagan years, during the Moslem Christ, Pauline and Christian dispensations, and also observable in the Lutheran, Wesleyan and Swedenborgian experiences down to the present manifestations. In each age are marked periods of great energy, as if appealing to the world for notice and practical application. At the time of its latest revival spiritualism in the church was declining and materialism gaining effectively, the masses growing critically agnostic to the age, cold and selfish. The fact announced, many saw its apparent mission, viz., to correct materialism and reclaim the materialist; to redeem declining spiritualism and save the church; to rationalize religion by correcting its theology; to fraternize humanity and to materialize the thoughts and actions of men and to assure the world that death is but the door-way to life eternal. But Spiritualism has marched on independently, and because of its permeating influence, it is found in the church, and churchists can no longer shut their eyes against it."

August, 27, 1887.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The camp meeting at Onset for the season of 1887, is a thing of the past. Whatever of good that has been accomplished will only be in part realized by those who have been cognizant of personal benefit. In recuperative health of body, soul and mental conditions; to such persons, pleasant and happy recollections of the hours spent during the past eight weeks of camp meeting at this place, will be theirs to enjoy in the future of their earthly pilgrimage. That persons have been cognizant of receiving personal benefits I feel assured by the general and oft-repeated remark, "How quick the season has passed here at Onset."

Sunday, Aug. 28, was the closing day of our camp-meeting. A. E. Tisdell and J. Clegg Wright were the speakers. The day was beautiful, and thousands of people from the surrounding country availed themselves of the opportunity of listening to those grand workers in the cause of human progress. It seemed as though the speakers and their controls were fully aware of the magnitude of the occasion, and that the present was to be their only opportunity for some time to reach so vast an assemblage. J. Clegg Wright discussed Old Theology, giving its history and some of its enormities, in a manner that certainly irritated the sensibilities of some of its defenders.

J. D. Stiles followed both speakers with his platform testificances, with good success. In the afternoon séances he reported about 200 full names, with many personal incidents of the reporting spirits. The advisability, however, of putting a first-class speaker and first-class phenomena worker upon the same platform at one meeting, is a question that should be carefully considered. Does not one spoil the effect of the other to a large extent?

That the public mind to-day is more ripe than ever and more in earnest for the bottom facts of Spiritualism, in its phenomenal, scientific and philosophical bearings, is patent to every observer of the times. That investigators are also more in earnest and demanding a more thorough mode of investigation, is also very patent to every one. Arbitrary assumptions, minus the real facts, are becoming as meaningless as sounding brass and tinkling cymbal, to a person bound to know what he is receiving. The time has arrived for us to try and find out certainly what we are doing and what we are paying for; and right here I want to caution every searcher after spiritual facts, to keep within his or her own family, unless you can pursue your investigation upon a perfectly sound and sure basis.

Never pay another dollar for the privilege of being blindfolded or fooled; that day ought to have been passed long ago. Let us investigate the unknown as though the unknown was willing to be investigated. All this talk about the Spirit-world being unwilling to be approached except in fear and trembling is to me too much like the brass and cymbal business. Let us investigate the Spirit-world just as honestly and fearlessly as we would investigate any other sphere of life and action. If the denizens there have passed from this world, what chance has taken place to put them beyond the possibility of being honest with us if we are honest with them? If they can report from their side of life, what need of being dishonest in any respect. I do not believe such to be the

case; that business has too long been in the hands of a class of persons who would steal the very life of heaven to serve their selfish ends and aims; hence I say to all investigators, keep your research in your own possession, within your own household, and with your own friends. Your spirit friends will meet you on common ground.

Don't be in a hurry to form the acquaintance of some ancient spirit or personage of high repute; first of all, be sure that your own kindred, your own dear bosom friends, can come and hold sweet communion with you. Establish that fact first. Why, my dear friend, it is worth more than all else to you. What care you whether Hiram Abiff comes or not? It is with those friends you hold the most dear, and in whose company you are the most happy, that you want to hold communion.

If possible establish a circle in your own home, free from the corrupting influences of wicked and designing persons, for a harvest of good things are before you, if you will but accept them.

W. W. CURRIER.

Onset, Mass. Sept. 1, 1887.

Belvidere Seminary.

The Principals of Belvidere Seminary would respectfully call attention to this liberal institution, and to the rare facilities it offers its students for the acquisition of a thoroughly practical education. The school year is divided into two sessions of twenty weeks each, beginning the third Monday in September and closing the third week in June.

TERMS FOR BOARDING PUPILS: Board and Tuition in English Department, Per Annum, \$250.00; Board and Tuition in Industrial Department, Per Annum, \$150.00; Music, with use of piano, Per Annum, \$40.00; Ancient and Modern Languages each, Per Annum, \$40.00; Drawing and Painting, Per Annum, \$40.00.

Washing (limited to one dozen pieces per week), fuel and lights included in the above charges. Pupils will furnish their own table appointments, also pillow cases, sheets and towels.

Bills are payable quarterly in advance. DOMESTIC DEPARTMENT.—All the regular students will board in the institution, and will aid in some of the lighter domestic work of the family. The girls will take a practical part in systematic housekeeping, including the important art of cooking; the boys will aid in the out-door work, or engage in some mechanical pursuit one hour each day.

SCHOLARSHIPS.

The Principals have yearly more applications for scholarships than they are financially able to give and the applicants are children of Spiritualists who are well worthy of the opportunities they seek of gaining a practical education.

Will not parties blessed with ample means devote a portion of it to the cause of liberal education? Is not this a better way to dispose of their wealth than giving it to their enemies, like the Seyerb Commission to prove that Spiritualism is all a delusion? Who will be the first to set the ball moving in the right direction?

Belvidere Seminary has a location which for healthfulness of climate and beauty of scenery is unsurpassed. A patron of two years a resident of Washington, D. C., has just written us that in his opinion we have the best school in the land. It can be made so, if Spiritualists will help sustain it. For circulars address,

BELLE BUSH, Corresponding Sec., Belvidere, N. J.

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The Limited Express of the Michigan Central, "The Niagara Falls Route," which leaves Chicago at 10 P. M. every day, is in many respects the favorite train East, on account of its splendid equipment, admirable service and fast time, for which no extra charge is made. It carries superb Wagner Palace Sleeping Cars, running through without change to Toronto via the Canadian Pacific, to New York via the New York Central & Hudson River, and to Boston via the Boston & Albany railroads. Niagara Falls is reached early in the morning, and the train halts several minutes at Falls View, where the scene is unrivaled.

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Madame Sophia L. Chappelle, who twenty years ago was one of the most popular speakers upon the Spiritualistic platform, and especially well known in the West, passed to spirit-life Thursday evening, Aug. 25th, at her residence, 1111 N. Broadway, Chicago. After a long and painful illness, she died peacefully, surrounded by her family. Her death was a great loss to the cause of Spiritualism. She was a devoted wife and mother, and a most successful speaker. Her death was a great loss to the cause of Spiritualism. She was a devoted wife and mother, and a most successful speaker. Her death was a great loss to the cause of Spiritualism.

GOOD NATURED, HEALTHY, HEARTY, by the use of

Lactated Food

Babies do not cry if they are satisfied, and they cannot be satisfied if they are not properly nourished by their food, or if it produces irritation of the bowels. It is of great value to all infants, in either chronic or acute cases.

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BEYOND:

A Record of Real Life in the Spiritual Century over the River and Beyond. Price 50 cents. For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL JOURNAL, PUBLISHED BY CHAS. C. BURTON, CHICAGO.

\* Tr. P. p. 121.—Tr.

† This general statement is, of course, to be read in connection with the accounts, which show what witnesses were present at each particular sitting.

\* Tr. P. p. 40.—Tr.



—could new liberal denominations, but a movement which will sweep together and carry on the work of all the churches." Just what part Unitarianism will have in that movement no one can say, but it is probable that Unitarianism will attempt to determine in advance the conditions under which it will be consulted of liberal forces. "One thing we confidently believe. Either the Unitarian church will be greatly enlarged with great increase of power, or a new organization will appear, in which we shall willingly lose ourselves. Meanwhile our purpose is indicated by unity of thought concerning God, unity of purpose and hope for man, and desire for unity of action among all who work under the two supreme principles of religion. Agreement and hearty co-operation in our own work will provide the best conditions for the enlargement of our borders which we seek for."







(Continued from First Page.)

\* *Ans.* But only, it must be understood, in this particular. I respect Professor Wundt's philosophical distinction; of the physiologist (You I know nothing, but believe that his wild and intemperate attack on the late Confessor was regarded as very unfortunate, even by his own party in this country. He is mentioned somewhere in one of Zollner's polemics, and had, like Wundt, his subjective reasons for regarding Zollner as "mad." The latter, if living, might with equal or better reason have returned the compliment.)

† *Ans.* In fact we know from Zollner that he was at Mr. Wether's house in May, 1878.

As regards Fechner's disposition as a witness, you say (p. 111): "If anyone could be tempted to make Zollner as sane as possible, it would be one in the position of Professor Fechner." Why? You do not say; but in the absence of any more apparent reason, most of your readers will probably suppose you to

\* Die Tagesnacht, etc.  
1 This, as we see, is a mistake, as Scheibner was only three or four of the sittings. But if Scheibner really doubted, at the time, it is curious that his colleagues, Fechner, residing at the same university, and presumably in very frequent communication with him, should have thus publicly adduced his testimony a year or two later. Did Scheibner then disclaim it? We know how frequently it happens that impressions of things fade from the mind, and often doubts arise, which may easily be antedated.

Hitherto I have not dealt with the alleged or suggested disqualifications of the normal Zöllner for an investigation of the kind in question, nor with the attempts of recent criticism to show that, in general, statements apparently the most exact and careful of conditions and observations exclusive of fraud in relation to these phenomena are to be received with distrust. By all means let such criticism do its worst with Zöllner's reports. But we are asked to reinforce adverse criticism with presumptions derivable from the alleged abnormal state of the witness. Now upon this point you say: "Bearing in mind, therefore, the mental attitude in which, and the object with which, Zöllner approached this investigation, we cannot

look upon any subjective, or emotional, mental disturbance, which results, as described, in making him narrow his attention more and more upon a few ideas, and find it difficult to observe what seems contrary to them, as without objective significance, particularly where we know the man to be a total

\* Die Tagwacht, etc.  
† For, as already seen, the statements of Fechner and Schönbauer cannot at all be thus regarded.

The above remark, that the "truth or relevance of assumptions of Zollner's partial or 'incipient' abnormality has to be tested by the very evidence which those assumptions are used to dismiss, is equally applicable to the account given of Zollner's normal characteristics under head 5 of your notes. Scheibner's testimony, "He was childlike and trustful in character, and might easily have been deceived by an imposter." Mightn't he? I should like to know what you would think of a reasoner who, on the strength of a subjective estimate of an investigator's character that he was shrewd, skeptical, and the last person in the world to let himself be deceived by an imposter, should rely upon an investigation of mediumistic phenomena from which every obvious precaution against deception had been neglected? That is the converse case, and illustrates the worthlessness and irrelevance of these subjective estimates when we have the materials for an independent and objective judgment. "He expected every one to be honest and frank as he was. He started with the assumption that Slade meant to be honest with him. He would have thought it wrong to doubt Slade's honesty." Now upon these points we know from Zollner himself upon that point, which he proceeded, it is upon the fact that "he started with the assumption that Slade meant to be honest with him." He imposes a preliminary test (which he describes), and it was there that he has estimated that he says: "That observation decided my position towards Slade. I had here to do with a fraud which confirmed the observations

\* Under head 5 of your notes of Schopenhauer's theory, there is the statement, "but in his investigations apt to see by preference what lay in the path of his theory. He could less easily see what was against his theory." Here, again, "see" is evidently not used in the sense of objective observation.

+ Of much older date, and with another sensitivity. See chapter II. of Transcendental Philosophy (translation).

(Continued on NEXT Page.)



but disappear.

... disappear.



# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
THE ARTS AND SCIENCES, LITERATURE  
SPIRITUAL PHILOSOPHY  
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## Some Thoughts on Materialization.

To the Editor of the Religio-Philosophical Journal.

In your issue of July 9th, there is a communication over the signature of Mr. W. H. Chaney, that is such a medley of assertion and contradiction, admissions and denials, that I am amazed that the writer himself did not seem to see its inconsistency. His very second sentence reads:

"I have never disputed the phenomena, but am obliged to insist that it is impossible." Shade of Bacon, what logic! His third sentence says: "If it is a fact that a spirit can 'in a few minutes' manufacture a material body, such a fact is in flat contradiction with all other phenomena." His education would seem to have been remarkably limited to allow him to venture on such a statement. I don't know that "a few minutes," "a few months," or "a few centuries," make any difference in the accomplishment of a fact in nature, the methods of which we cannot fathom. If you have ever seen water manufactured by the chemist, you have seen certain invisible and intangible elements become visible and substantial in an instant, and the universe become the same. We can say the same of granite and limestone, or in fact of the whole material universe with which we are acquainted,—as to which Paul says: "The things which are seen have been made out of those which do not appear."

The truth is that materialization is about the commonest fact in nature. We place seeds in the ground and under proper influences or "conditions," as Spiritualists say, of warmth, moisture and darkness, they become melons or oaks, and it makes no difference to the true student of science whether nature requires in the development of her process a few minutes or a few centuries; it is the accomplishment of the stupendous fact that interests us.

Again this writer says: "If I admit this thing, I can no longer deny that God made the universe out of nothing." Wonderful sequence! Who, but fools, ever talk of things being made out of nothing? Certainly no intelligent Spiritualist ever uses such language.

Does this writer, of his own knowledge know that there is any such thing as oxygen or hydrogen, or any other gaseous element in nature? of course not,—not one man in a million does, and yet those who do know tell us that the oceans and the solid rocks and the whole substantial world have been made by combinations of elements which cannot be recognized by any one of our senses, and we accept the fact.

Using this gentleman's own argument we ought to say that "while we don't deny the phenomena, we are obliged to insist that it is impossible." Well, insist and be—laughed at!

Again: "The man who says that materialization is true must prove it." Wonderful! Well, the next time you eat a radish or a potato, will you please be good enough to tell all about the process of their materialization? Made out of nothing, eh? Grown under ground—in the dark—out of sight—where the "scientific" observer was not allowed the liberty of seeing how the thing was done! The thing was fraudulent, forsooth, because we were not permitted to turn on the blaze of an electric light and detect the fraud! Nevertheless we eat radishes and potatoes all the same. But if I insist on an answer, you reply that you can see the vegetable and handle it; in other words, it addresses itself to some one or more of your senses, not all of them, and you take their testimony and are governed by them in your conclusions, as we all are every waking moment of our lives. Very well, then, have an-

swered right; but when, as you say, we have the testimony of thousands of honest, intelligent men and women who "have witnessed the phenomena, handled the materialized forms, felt the beating of the pulse, heard them speak and recognized them." In other words had the evidence of several of our senses to establish the fact; but, marvellous deduction!—the honest people were inexperienced in classifying and weighing testimony and plowed their emotions to govern them "instead of reason." Oh, Daniel, did "emotions" prove the taste of the radish?

I have never understood that a fact is proven by the analogies of nature as is urged by this writer, but, if so, I shall be glad to learn if any analogy is to be traced here. This writer is very considerate of Judge Holbrook. "He possesses a fine legal mind; he can weigh testimony coldly and methodically; he has few superiors," etc., but the moment he allows his emotions to govern him he can't tell whether he eats wheatbread or hoecake, "hence he was thoroughly deceived by Mrs. Crindle-Reynolds," and don't you forget it. Well, perhaps, he was but this kind of *ipse dixit* don't exactly prove it.

This communication under review is consistent in its inconsistency throughout, for although the writer tells us that "Ada Foye was duplicated in all her tricks by a conjurer in Boston, and admitted publicly from the rostrum that all she did was mere sleight-of-hand performance," yet he stands by her, and very properly, as I think, because an acquaintance of thirty years with her has proved to him "her truthfulness, her honesty, her sincerity, and the genuineness of her mediumship."

All this is very well, but in the next breath he says, without any apparent appreciation of inconsistency, that "Mrs. Crindle-Reynolds is, no doubt, one of the most successful spirit friends now living; nevertheless she [amazing logic] must be a medium for, first, she has not brains enough to design or carry out her frauds unless she was; and, second, she would never be able to draw such crowds to her séances unless she had genuine help.... therefore those who deny that she practices fraud have good reason for so doing."

Such reasoning almost takes my breath away. What! "No doubt a grand fraud, and yet genuine!" That may do for this consistent expounder, but in Holbrook it would be called a play of the "emotions," and a pretty big one, too, as I take it.

When in the darkness and cold of some coming winter night you find your windows ornamented with most beautiful and delicate traceries of frost work, executed with an invisible brush too marvellous for human production, and only to disappear under the warmth of the morning sun, to be reproduced in varied forms of beauty on some following night, please don't deny the fact because you don't understand the *modus operandi*, and don't say that such things are impossible because there is no known analogy in nature with which to compare them; and when you rise into some higher field in nature's broad realm and find yourself confronted with some staggering fact not to be explained to the satisfaction of observers or cavillers by any of the, as yet, understood laws of nature, either general or special, as you please to demand, pray don't admit and deny the fact in the same breath, but reverently say with bated breath, "I will stand here and see this great wonder why the bush is burned and is not consumed."

Our friend says: "If materialization be a fact it is a fact without a precedent, a lone fact—a fact in opposition to general laws, and therefore must have special laws under which it manifests, and if we once admit of special laws and the operation of special providences the fences are down and there will be no limit to the marvellous." Let us look into this a little. Following back the chain of events toward their origin, I suppose there was a time when there were no precedents of any kind, and when the few facts with which nature dared to deal stood alone and without antecedents or analogies; so this need not scare us very much. Scientists tell us that there was a time when this now beautiful world was an incandescent ball of blazing gas. If a school of objectors to the fact of materialization had then been present and had been told by some Darwin of that age that, in process of time, that glowing mass would take shape and form, would sometime materialize "into the land and sea, that the land would exhibit forms of mountains, hills and vales, forest and plain, rivers and rills, would be decked with verdure and flowers; that fragrance and color and a thousand forms of beauty would add to the charms of the landscape; that land and sea would be instinct with animal and vegetable life in myriad forms,—I suppose these wise men would have said, show us your precedents—

all this prediction is opposed to the existing laws of nature and therefore impossible,—all of which would have been quite true so far as these laws of nature had then been exhibited in this world's physical history, for there certainly were no antecedent facts—no analogies—no personal experiences upon which to predicate such a declaration; and yet all this did come and much more, and came, too, under the guidance of constitutional laws, but laws which could not have been supposed to exist by the wisest of men, if there had been any men, previously to the time when they began to manifest themselves in the economy of nature.

Neither need we worry very much over the flippant way in which some men with a wave of the hand and a complacent flourish at other men's "emotions," dispose of "special laws." Let us look into this for a mo-

ment. It is said to be one of the laws of nature, as the schoolmen tell us, that fluids and solids contract and grow more dense with increasing increments of cold, while they expand and become rarefied under the influence of heat; so we see, in summer time, all our telegraph wires sagging down in consequence of their expansion under heat, while in winter they are drawn taut. This is called a general law; and yet there is a conspicuous departure from the operation of this law in the case of water, one of the commonest of substances in nature; for as to this fluid when the temperature approaches the freezing point the law which had operated with its usual uniformity up to this point suddenly changes to the very opposite, and the water expands as it coagulates and becomes rarefied, and so ice forms on the surface of rivers instead of at the bottom, and any tyro can see the value of it and the necessity for it, if I may use the term; but for this wise provision our rivers would freeze solid in a winter's time and this world become a desolation.

Would our friend call this a "special" law? It certainly looks quite like it; and yet these things occur under the rule of what we call the blind forces of nature; but do they seem so very blind after all?

There are many laws which hold undisputed sway in the realm of inorganic nature, and which held this sway for many an age without let, hindrance or contradiction; but when in process of time a new force made its appearance in the grand plan, a force which we call "vital" and which is exhibited throughout organic nature in all vegetable and animal forms, then a new element of activity was introduced in some strange way into the system of things and this new force which we call "life," at once set many of these antecedently supposed immutable laws at total defiance, and while this "vital force" continues to exert itself these precedent laws are controlled, dominated, subdued, held in abeyance, but never destroyed, for the moment that life quits the scene these other forces immediately reassert themselves with all their pristine vigor and the organism decays or is transformed into its component parts. I wish I had space in which to elaborate this, for it is a most interesting field for study and is full of suggestive thoughts helpful in throwing a flood of light on this disputed topic of materialization. Let me hastily hint at a few. "Gravity" is supposed to be a universal law, and yet vegetable life laughs it to scorn while it sends its sap through the tiny pores of the giants of California hundreds of feet into the air, with a force which could not otherwise be resisted if the tree was made of steel. Animal forms appear and they sail the sky, they swim the deep, they walk the earth. Man comes, and he seizes these titanic forces and compels them to do faithful service in his employ. He makes them build his home—he sends his ships into every sea—he sends his aid he subdues and beautifies the earth. But by and by man and tree give up their work—the vital force ceases to act—the organism, we say, dies. That moment the laws of the inorganic or non-vital world, as if in revenge for their long subjugation, seize their victim and with their old-time power demolish speedily the work, perhaps, of a century.

Some of the operations of this "vital force" are very curious. An infant comes into the world and its steady growth is one of the standing mysteries of nature, common as it is, for under the influence of the vital force acting in that limp body the work of materialization goes on under our constant notice for three-score-and-ten, or, perhaps, a hundred years, the body continuing to add to its size and weight day by day in some mysterious way which no physiologist has yet explained; but objectors have ceased to laugh at this a good many centuries ago—perhaps they never did.

We can draw our illustrations from either the vegetable or animal world and we are confronted at every step with many interesting and profound problems. The whole family of orchids, prized for its infinite variety of beauty, has no roots nor any apparent organs of nutrition which precede and all the analogies of nature would teach us it should have, and yet these glorious vegetable beauties live alone on air and the vapor of the atmosphere. How, pray tell, can the atmosphere be converted into fluid and solid vegetable substance, and where does color and fragrance come from? It can only be answered by saying that "it is one of the triumphs of vital force over inorganic matter."

We plant a grain of corn or wheat in soil in which no particle of silica is to be found by the closest chemical analysis; we water them with distilled water, and yet we find that the stalk is composed almost exclusively of pure silica or flint, and this is the case with the whole family of the cereals. From what source, pray tell, can these vegetable forms draw these important elements in their structure where none were at hand from which to draw? Is it one of the triumphs of vital force over inorganic matter?

We have been told long ago by Dr. Good, that "from the common sap of vegetables, which may itself be elaborated entirely from pure water and the atmosphere, with the help of light and heat, are secreted a variety of substances of different and often opposite qualities, nutritive, medical or de-tructive." Possibly he allowed his "emotions" to govern him in his investigations of these abstruse methods of organic life, and so is not good authority; but other equally honest and earnest students of nature have told us that this mysterious, potent, vital force, can elab-

orate simply from the atmosphere, which is made up of oxygen, hydrogen, nitrogen and a trace of carbonic acid, say one per cent, or less, earth, acids, alkalies, iron and other metals, phosphorus and sulphur, elements we call them, but which no analysis of the chemist had been able to detect in the substance upon which the vegetable life had been fed. In the animal economy still stranger things are seen to occur. In this constant process of accretion or materialization which goes on in building up the human body we take into the stomach all sorts of food, fruits or grains, vegetables, or flesh, fats or fish, one or all; we drink water, milk, coffee or beer, and yet, once appropriated, this vital force resident in the organism seizes this food and converts it into chyme, chyle and blood, and distributes it throughout the system. In the form of chyle it is hardly distinguishable from simple water, which means oxygen and hydrogen; but the vital force, this monarch over inorganic matter, converts it by some potent alchemy of its own into iron, lime, phosphorus, carbon and everything that goes to make up and maintain the integrity of the body in the way of bone, muscle, cartilage, hair, nails and skin, not one particle of which had been taken into the stomach as such as food. How did they get there? It is one of the majestic triumphs of vital force over inanimate matter.

A man meets with an accident and a limb is broken; out of that same food this tireless vital force elaborates an excess of bony matter, phosphate of lime, to deposit at the fracture and repair the damage, and yet no other tissue is starved or function impaired, but so eager is this vital force sometimes in its action that by excess of effort the patient dies by the ossification of the heart itself.

Dr. Graham tells us that neither in the chyle nor in the blood is any gelatine ever found, and yet the most extensive structure of the whole body is composed principally of this substance; and he adds that the quantity of carbon eliminated by the human body is altogether in excess of the quantity received into it in any appreciable manner. In the case of trees this is astonishingly true, for we find that an acorn not weighing an ounce may in a few minutes as measured by the clock of eternity, manufacture, or eliminate, or materialize a hundred tons of carbon from—what?

Judging from the fixidity of law and the habit of things, all analogy would seem to teach us that the reign of this vital force, once established over inorganic matter, would be permanent, but we find just the contrary, and that in every instance it is ephemeral, and that the material organism finally perishes, or rather changes its form on the withdrawal of this vital force,—from which it would seem that it will not always do to count on the permanence of law or to think that we understand the laws of nature fully so as to justify us in using it as a fact in an argument urged in the maintenance of a pet idea.

But while active, this vital force does its work well. It works in accordance with the laws governing inorganic matter where it pleases, and it tramples them under foot when it pleases. The normal temperature of the human body is about 98, but man tries to reach the north pole and finds a temperature surrounding him of 50 degrees below zero, which he inhales, or he goes into an oven having a temperature 150 degrees above zero, and he inhales that, and yet his own body never varies a hair's breadth from its normal 98. But let this vital force cease to act and desert its tenement and in a few minutes the dead or lifeless organism assumes the temperature of the locality, for the laws of inorganic matter resume their sway. I might pursue this subject much further; it is a wonderfully interesting field for study.

As to this question of materialization, both sides of the discussion start from the common ground of a belief in the continuity of conscious existence beyond the incident called death or the destruction of the visible organism. Admitting this, it seems to me that objectors to the fact of materialization have already lost their case; for what is life but "vital force," and if we admit the continuance of life beyond, it is no longer a question of power but simply of the limits within which that power can express itself.

Having seen some of the ways in which life can express itself under present conditions; and which no chemist or physiologist has yet been able to bring to our comprehension, I confess that I have no very great degree of patience with the school of objectors who tell us very arrogantly that no doubt this or that thing is a manifest fraud, and that those who assert the contrary have had their judgment played upon by their emotions,—albeit these latter may be quite the equals of the former in every element requisite to lead them to just conclusions.

In the presence of the mysteries of nature I rather rebuke her students to stand with uncovered head, especially in those more wonderful manifestations belonging to the domain of spirit and to say with Moses, "I will stand here and see this great wonder why the bush is burned and is not consumed." Memphis, Tenn. W. W. BIRCK.

A poplar leaf hides our view of the sun; the slight substance of an earthly care hides from us the immense and radiant God.

This lower world must be traversed as shipwrecked mariners traverse the sea, with head above the billows, eye and arm toward the shore.

## COUNTRY RELIGION.

I.

I fear I may be prolonging these reminiscences of boyhood life to an extent that may weary the patience of those who may read them; nevertheless, the field is so broad that I scarcely know what to leave untouched in the selections of matter for treatment. One more subject, at least, I may venture to hope, will bear reproduction, and that is the religious phase of country life as I saw it many years ago.

In nearly every family it was customary to "ask a blessing" in setting down to a meal. The head of the family generally attended to this duty, or task, although if there were a stranger present of the masculine sex, he was invited by a grave nod from the host, with the interrogation, "will you—?"

During these busy seasons the "blessing" was generally hurried so as to save as much time as possible. There was a well known farmer, named Mynders, in the neighborhood, who was noted for his piety and his "driving" of his hired men. His form of blessing was a few hastily muttered words, always winding up with "All of which we ask for Jesus Christ's sake pass the bread!"

The erection of a "family altar" was considered the duty of every "professor," at the head of a family. A "professor" was not, as may be supposed, a graduate of a college, or a university teacher, but "professor" of religion. "Are you a 'professor'?" meant, "Have you 'experienced' religion?"

Generally a chapter was read from the bible and then all knelt, when the head of the family offered up a prayer. In some cases, as in haying, the chapter-reading was dispensed with. My father read the Bible through in the "family devotions," in regular course, taking in the account of the creation, through from Adam to Noah, and on, without a skip or a break, including the sons of Keturah, of Jerahmeel, or Kirjath-jearim, of Zerubbabel, Jeshiah, Elishah, and all the others. The only portion of the readings which I perfectly remember is included in the word "begat," as, for instance, "and Uzai begat Zerabiah, and Zerabiah begat Merabiah."

Later years revealed the fact that the "Songs of Solomon" and an occasional chapter in some of the epistles were omitted from the regular course of reading.

II.

Twice each day was the family altar "lighted." There was not very much variety in the matutine and the vesper orisons. Years of travel had worn a rut in which the wheels of prayer rolled from month to month and from decade to decade. There was an ex-tellor named Harmon, who took a farm, and for whom I worked one summer and who, by the way nearly starved me to death. He had only morning prayers, but he always made them long enough to cover every possible contingency. He always intimated in his petitions a plea for the salvation of the Jews and the "aborigines." In general the prayers of all the prayers included grateful thanks that the petitioners had been "spared" through another day or night, as the case might be, a deprecation of the immediate falling of the ever-pending thunderbolt of omnipotent wrath, and a plea that if agreeable to His will they might retain their health and existence a little longer.

All the religion of the vicinity was of this same craven, crawling, self-abased order. It was founded on an idea that hell was in the vicinity, and that if a human being did not drop into it, it was owing to the mercy of God obtained only through the constant intercession of Jesus Christ. What worms were we all in that region! How we wriggled in the dust; how we constantly humiliated ourselves to placate the omnipotent! If one had the toothache, it was from heaven, and a "judgment" for some sin. When men or women broke their legs or necks, or were prostrated by lingering fevers, or sudden death overtook them, the people looked on them as the direct action of Providence.

There was no idea that the Almighty had any regard for a man who held his head erect, and acted and felt that he was a man. He was a slave; he must cringe, he must supplicate, he must spend his life in petitions that he might be saved, and even then the chances that he would be damned were a thousand to one.

Finery, display, ornament, even other than the plainest arrangement of the hair, were a sin. Dancing was regarded as a deadly crime, from whose curse there could be no redemption. I recall the horror which used to thrill me, when a small boy, over the recital of a doleful ballad by my mother. It was about a girl named Polly, who would—

—dance and play

In spite of all her friends could say.

She continued to cut up this style until at last her time came. I remember only the closing lines. She called her friends about her bedside as she was dying and warned them against following her horrible example. Her last words were:

When I am dead remember well That poor Polly groans in hell.

I recall attending a Methodist love-feast, at which was present Presiding Elder Egler the father of the Ephraim G. Egler who many years since was connected with Frank Leslie's, and who wrote so extensively concerning the antiquities of the Mississippi valley, New York, and Central America. The congregation was all seated when a

Continued on eighth page.



SPIRITUALISM.

A Reply to Mr. Moncreux Conway.

BY EMMA HARDINGE BRITTEN.

(Manchester (Eng.) Guardian.)

In your issue of the 2nd inst. I find an article headed "Spiritualism" from the pen of Mr. Moncreux Conway. Mr. C. commences by saying—"You need not be surprised if a number of mediums appear in England about this time. During the last three years there has been going on without observation, even without the knowledge of the Spiritualists themselves, a scientific detection of their frauds, which leaves few eminent mediums with reputation enough to remain even amongst their most infatuated customers." I reply, the Spiritualists have known all about it from the day of Mr. Seybert's decease. As in similar attempts to entrust the life or death of Spiritualism to the tender mercies of associations whose vested interests Spiritualism materially interfered with, every experienced Spiritualist has known from the first it would be a pitiful failure, and from the first up to the present moment laughed at the pretensions of ten men to imitate the Samson of old, and with the same respectable weapon to slay the world-wide faith of millions.

Next, we repudiate as utterly unworthy of credit the statement that the sixteen persons who were examined as "mediums" on the Commission can be considered as a fair representation of the American mediumistic staff. Four only of these persons stand in a representative point of view, and the others can only be regarded as being chosen because their services were readily available. When it is remembered that Australia, India, China, Japan, everyone of the thirty-six States of America, and every country of Europe abounds with mediums, and that the private mediums of the home circle are in thousands of instances preferred to professional ones, it is something too much to expect that even the whole sixteen, if found wanting, should outweigh the truth of the thousands who did not go to Philadelphia. But even then, is it so thoroughly certain that all the sixteen examined would be found wanting if the ten professors and Mr. Conway had deigned to look on the other side? Permit me then to lift the veil to see what that other side may be. The late venerable Thomas Hazard accepted the office of counsellor to the Commission upon certain conditions, including one which Mr. Conway has somehow forgotten to allude to. It was this, that he (Mr. Hazard)—and here I use his own published words—"should reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles." How far the Philadelphia Commission respected this condition may be gathered from Mr. Hazard's own words. He says:—"I must say that through some strange infatuation, obliquity of judgment, or perversion of intellect, the trustees of the university have placed on the Commission for the investigation of Spiritualism a majority of its members whose education, habit of thought, and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject which the trustees are obligated, both in honor and by contract, to do; that had the object in view been to belittle and bring into contempt and hatred the cause that I know the late Henry Seybert held nearest to his heart, the trustees could scarcely have selected more suitable instruments for the purpose intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission." In vain Mr. Hazard solicited that some of those professors whose public addresses on Spiritualism breathed that very spirit of hatred and contempt of which he complained should be excluded from the Commission. There they remain to this day, and are among the signers of that report.

It is not only that whatever facts did accrue in these investigations are reported in the spirit of "prejudice, hatred and contempt," but there are some reasons to show why it must have been most difficult to procure any spiritual manifestations at all before such a Commission. Whatever that force may be which constitutes the difference between a "medium" and a non medium, it is certainly of a mental and magnetic character, that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a physical character. Whilst the Spiritualists of this generation have had no one to teach them either what spiritual gifts are, or how to use or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced through mediums are not only helped or hindered by their mental states, but also by the will, magnetism and mental states of those who surround them. Investigators have again and again proved that the presence of some individuals promotes and aids the manifestations of spiritual power, whilst that of others absolutely quenches or nullifies it, and that in hundreds of well-proved cases in which human agency or fraud was utterly impossible. The most philosophical writers on occult subjects all testify that while honest skepticism is not obnoxious or injurious to medium power, determined antagonism, ill-will, "hatred and contempt" are, and hence it is that strong prejudice, bigotry, and above all, the proud, self-sufficient assumption of associative bodies have invariably been found to quench and destroy the power they pretend to investigate. If other reasons are wanting to show why committees of specialists, self-styled scientists, or determined opponents rarely succeed in evolving spiritual manifestations, we have but to add that the appliances of physical formulae to psychical conditions cannot be otherwise than a failure. For corroboration of these facts we have but to refer to the recent French experiments with "hypnotism," i. e., animal magnetism, as evidence that the whole subject of occult force is at present entirely beyond the domain of physical science, and requires a thorough and candid research into psychical phenomena to master the laws of its production. Without further dilating on a subject to which physical science affords no clue, we submit that the most ordinary experience will show that materialistic writers and physical scientists imbued with hatred and contempt of any subject involving subtle psychological conditions may be fairly distrusted when they assume to pronounce the verdict of failure which they had evidently determined to ensure.

Let us refer to Mr. Conway's statement concerning the four Leipzig professors, who endorsed the genuine character of the occult phenomena given through Slade, the Leipzig University, and published in Zollner's excellent work entitled "Transcendental Physics." On the faith of Prof. Fullerton's statements (one of the veritable Philadelphia Commission) Zollner was mad, Fechner blind, Schellinger nearly so, and Weber too far advanced in years to recognize the disability of his associates. A noble verdict truly to pass on four accredited professors of the Leipzig Uni-

versity! and one which should make Pennsylvania professors tremble lest they, too, should fall under the lash of Mr. Conway's gentle pen! True it is that Mr. C. C. Massey, the eminent London barrister, who translated Zollner's book, in the last number of *Light*, August 13th, in a long and lucid article, emphatically refutes each statement; but *Light* is only a Spiritualists' organ, and how many of those who read Mr. Conway's cruel words in the *Manchester Guardian* will see Massey's noble refutation in *Light*? I would gladly give quotations from this part of the other side, but dare do no more than repeat the too true opinion of Von Hartmann, quoted in Massey's article, when he says,—"The short way with spirits who are unfortunately also men of science is to declare them mad." As a final word to Mr. Conway, permit me to assure both him and the English people whom he so generously warns against the invasion of the mediumistic anarchy of America, that the Spiritualists in that country are just now too busy to trouble themselves about the Seybert Commission or the idea of emigrating to England. This is the camping season, and by my latest public and private advice I find that there are scattered over America about from twenty to thirty camp meetings, averaging in all something over 2,000 campers in each. Every day brings long trains full of visitors, all believers, or at least sympathizers, with the spiritual movement. I don't know where Mr. Conway's sixteen "representative mediums" may be, but I do know that at least a hundred times that number are busily plying their profession in different directions, and from the reported speeches already made on the occasions of the great mass gatherings either the verdict of the Philadelphia doctors has entirely dropped out of memory, or it is not deemed worthy of a reminder in the Spiritualists' happy, holy, religious meetings. Let me assure your readers that the English people are safe from the irruption threatened by Mr. Conway at present, and last of all, that which might well have been the first—setting aside all the ages of proof that have preceded this century, that which is now called "modern Spiritualism" is not due either to the spirit circle or to spirit mediums at all. By many long years of travel around and about the world, as well as by ceaseless research and investigation, I have proved and shown in many voluminous published writings that Spiritualism is a spontaneous, world-wide and irresistible outpouring—often as unwelcome to its recipients as it was unlooked for and astonishing. The spirit circle is wholly a secondary movement, and was organized and commanded by spirits for the purpose of developing mediumship and aiding investigation. To these facts I have pledged myself by the publication of an immense mass of testimony gathered from every country of civilization, and witnessed of by tens of thousands, amongst whom are monarchs, princes, nobles, statesmen, authors, scientists, and plain common sense men and women, many of whose honored names I have given in full, and whose testimony I have openly cited. When all these can be shown to be such fools as not to know fraud from fact, or such knaves as to be in one world-wide conspiracy to delude the ten Philadelphia professors may put Spiritualism in the tomb of "hatred and contempt," and Mr. Conway may preach his funeral sermon.

For the Religio-Philosophical Journal.  
Evolution the Basis of Political Economy.

BY LEON.

Number Seven.

"O impotent estate of human life!  
Where feeling joy does lasting doubt inspire,  
And most we question what we most desire."  
—Prior.

We have in the main finished our brief lesson in evolution as such, and shall in the paper following this begin the application of its laws to the individual and social economies. It is with regret that the writer leaves this part of the field so early. Having reached the region of the soul's expansion he would fain dwell there awhile. But we must not burden the JOURNAL nor tire its readers with discussions of no practical value. Although metaphysical speculation is conducive to a knowledge of the subject, it can not be considered a proper basis for political science; therefore the writer has tried to confine himself to the production of a line of argument and statement of fact which the reader may verify, if he will, by his own reasoning powers exercised upon phenomena within his reach. This prevents us following the philosophy of life into those nebular fields of probability that lie in the far away future.

Nevertheless, on some rainy day when reader and writer have nothing else to do and the editor happens to be away from home, so that he may not object to a few idle conjectures, we shall pursue the theme of mental evolution even unto the realms of the possible. We shall then probably find two paths about equally inviting leading to as many different hypotheses. We have seen that the human brain, as the organ of the mind, is itself a thing of creative capacity, and that it was the crowning work of a completed Primary Evolution. We have also seen that this brain was designed to be the workshop from which, piece by piece, a vast mental system is to be built up during the Secondary Evolution. We are now in that second stage. The physical universe is being converted into a mental universe. Far beyond our present intellectual horizon there is another Tertiary stage of Evolution in which we shall lose our individual identity. It is of this which we propose to conjecture on that rainy day. We shall ask this question (let him answer who will): Is this mental world which the soul is now building up a something separated and apart from itself; and shall the emotions which we feel, the thoughts that we think, and the lessons that we learn on earth cluster around us in the beyond and environ us forever there? If these and all other mental acquisitions are simply the work of the soul, not becoming as they transpire its constituent elements, then will it probably forever remain an individualized entity; but it would be difficult to draw a clear line of demarcation between the soul and the consciousness, hence we may consider the two synonymous, and supposing that progressive mental development is but the growth of consciousness, it is only a question of the lapse of time, incalculable as that period may be in extent, when the consciousness will have explored the entire labyrinth of the universe and solved every mystery therein. Individuals differ one from another because of the difference of their individual environments and those of their forefathers, even reaching back to the dawn of life on earth. Had there been a thousand human pairs evolved under precisely the same combination of circumstances, and could this combination have been continued intact until to-day, there would now be no dissimilarity among their progeny. All would have the same cast of mind and form,

and in their thoughts, emotions and actions there would be no diversity. In fact a world so made up would be simply as one individual because the thoughts and experiences of the whole would only be the thoughts and experiences of one.

Another law of evolution decrees that all possibilities must sooner or later become actualities, and that as each individual is entitled to all knowledge he must pass through all experience. To-day one is bedecked as richly as the humming-bird, and like it has only to flit from flower to flower slipping their sweets, while another drags himself painfully through the "slough of despond," or ill-fed and in rags faints by the wayside; another day they will exchange places. God is just, and the evolutionary mill grinds out for all the same grist in time or in eternity. He that waits shall have all, suffer all and enjoy all that any other has had, suffered or enjoyed.

Now, when all souls have thus had all experience and become conscious of all truth, in fact mastered the universe and have within themselves incorporated all of its possibilities, shall they not all be the same as one? In absorbing all that is finite shall not the individual become the universal? Shall not organized intelligence merge itself into the non-organic; the special into the general? And shall not that which we have recognized as the God concrete after completing the evolutionary cycle become again the Absolute? The material seems to exhaust itself in the production of the immaterial—the soul. Will the soul exhaust itself in the evolution of the mental world and be succeeded by its work—the latter taking the place of the former?

What venerable sage is that just before us in the way which we supposed ourselves to be the first to tread? He, too, is searching for the end. Why, upon my soul, it is Buddha! Buddha, one of the elder brothers of Christ, from whom the latter doubtless borrowed some of the great truths which he taught his followers.

O Buddha, the wise! how came you to reach this point? Did you know of the laws of evolution, and analyzing life, behold the manner of its synthetic upbuilding through the force of spirit, matter and environment? And seeing the manner of its individualization through organism, did you conclude that as "all organisms are perishable" the soul would at last blend with the universe? We have already seen that the appropriation by the soul of all wisdom might burst the barriers which intervene between individualism and universalism. We love ourselves so much, aye, love, perhaps, the very ignorance that limits us to what we are, that we have considered this as an unwelcome theory, and now, O Buddha, you confirm it by telling us that the life we have is an illusion, and that the destruction of ignorance will bring us to Nirvana; Nirvana the Infinite Homogeneity!

(To be Continued.)

For the Religio-Philosophical Journal.  
Similar Conditions for Ancient and Modern Spiritualism.

Spiritualists, or those investigating Spiritualism, are frequently censured by those who hope the phenomena are not true, because they hold the séances for manifestations in the dark or in but a faint light. They overlook the fact that the most important materializations recorded in the Bible occurred under precisely similar conditions, and that as far as conditions are concerned there is a close analogy between the best spirit manifestations of early Christian times and those of the present day. There is, however, much advantage for the latter, that they occur in an age of greater information and knowledge of the laws of nature, and are conducted mainly by people divested of fear and determined to investigate the truth irrespective of what the devil may think about it. Those who do not wish any comparisons made between Bible phenomena and those of to-day, and who consider the early manifestations as almost too holy to mention without a sigh or a significant catch of the breath, are too hopelessly enshrouded in superstition to make any advancement in scientific inquiry; and it is futile to remind them that a law of nature is constant and enduring, and to obtain like results must be as faithfully complied with at one time as another.

To such as are not afraid after sundown that the devil is in the kitchen, or the woodshed, or in the sunflowers over the garden fence, I wish to point out some facts in regard to early spirit manifestations that are worth considering. It appears from their own testimony that the eleven disciples, excluding Judas, knew very little of spirit phenomena prior to the crucifixion of Jesus. It must be remembered that they were Jews, and that the Jewish religion did not definitely teach the immortality of the soul; and that class of Jews called the Sadducees wholly denied any future life. They were materialists and as obstinate and proud of their notions as the Seybert Commission. Many of them being wealthy and influential, their opinions had considerable weight among fashionable and synagogue-going people. When we think more broadly about them they were not so culpable as the modern materialists, for they knew nothing of electricity or magnetism, thought the world was flat, and that the stars were only a few miles up, and subject to frequent disasters. In fact, they thought the birth of a person could bring a star or knock one out. Under such ignorance it was natural that the college professors of such a nation should make a report adverse to all probability of there being anything like a spirit and "that those who entertained any such belief in future existence were impostors and jugglers." This arrogant skepticism so suppressed soul aspiration and spiritualism, and had become so diffused among the people that there was no faith left in anything but money. So when the disciples first saw the resurrected Jesus, the most serious became to them one of the most serious, absorbing and consequential facts that could be presented to the minds of men. So far did it transcend and overshadow all else in importance that persecution and death could cheerfully be met in preaching so great a truth to the world.

Let us look into the surroundings through which they were first awakened to the fact of an after life, and note how closely they reflect the requirements that are essential for the production of our best present-day spirit phenomena. The sepulchre, or rather vault, in which the body of Jesus after his crucifixion was laid was large enough for persons to enter; was, in fact, a small room in the rock. It was rather a rude affair, as the entrance instead of being closed by a regular door, was simply protected by a large stone being rolled up to the opening. Wrapped in linen and partially embalmed by ointments and spices—a method of preservation that the Jews had learned from the Egyptians—the body was deposited in this apartment, most likely upon some kind of a bier. On Monday morning, soon after Sabbath midnight, while it was yet dark some kindly women came

bringing more spices to more fully complete the service of embalming. They had waited until past midnight so they would not violate the Sabbath day, which among the Jews was so strictly observed as to preclude even an attention to the dead. These women finding the vault open entered into it. If it was yet dark outside it was certainly much darker inside this stone chamber. It was then in this darkened room that they first saw a materialization; one spirit according to Mark, and two according to Luke and John, for there is great discrepancy in the different reports in regard to so important an event. But the law of spirit exhibition in the case complies with that of the present day; which is, that it cannot take place in the glare of brilliant sunlight. Only the women saw this first ocular manifestation of spirit presence. There is another significant fact connected with the first exhibition of Jesus to Mary. He told her not to touch him; and the reason that he gave is not comprehensible to anyone of the present day except Spiritualists. Any Spiritualist of extended experience in form materialization has seen spirits that could not be approached or touched; the conditions not being sufficiently strong to admit of such contact.

The same day, late in the evening, or after dark, Jesus appeared to his disciples where they were assembled together in a darkened room. We know this from the following facts. Two of the disciples went on a journey that day to a village that was distant seven and a half miles from Jerusalem. There they lunched late in the day (xxiv. 29). After their repast they returned to Jerusalem and found the eleven disciples shut up in a room and concealed from the Jews. It must not be forgotten that candles were not known at that age, and that the only night lights employed were flambeaux or crude oil lamps that gave but poor and smoky flame, and on this account were not burned to a great extent in closed rooms. It is not probable that there was any artificial light present if the door was shut and the disciples were hiding from the Jews. It was then at night in this closed and darkened chamber that Jesus first appeared to his disciples and conversed with them. It was eight days before they again saw him materialize and there is the strongest ground for presuming that the interview was under precisely similar circumstances, for John is particular to mention that the doors were all shut, so that the séance was concealed and private. It should again be noted that the explanation, "the doors being all shut," has peculiar significance; for at that day glass was unknown and there were no windows in the houses, so that if the doors were all shut whether it were after sundown or not the room would be darkened. It may shock some people to have this appearance of Jesus mentioned as a materialization. But such it most certainly was; and it was at this séance that Jesus appeared to such great advantage that he convinced his followers that he was no phantom merely, but a substantial existence. Here it was that Thomas felt the very wounds reproduced that had been inflicted during the crucifixion.

By record of John the next appearance of Jesus to the disciples was when they were fishing on the sea of Tiberias. The account as to time is not very circumstantial but the statement is made that that night they caught nothing, "but when the morning was now come"—that is, past midnight, they saw Jesus standing on the shore only a few yards distant, but as they did not distinguish that it was he, the presumption is that it was not light enough to do so.

It is not necessary to detail in full particulars the circumstances of spirit or angel visitation in the Old Testament. Those familiar with them need not be reminded that they are represented as mostly occurring after sundown or at some time of the night and never in the broad glare of an unshaded sun. The same is true of those instances in Pagan history where spirits have appeared to sundry individuals and gave them warning or otherwise communicated. The evidence adduced suffices and clearly indicates the prevalence of a law that controls the perceptible formation of spirit forms, and those who desire to see spirit materializations must not quarrel with this law. They might as consistently find fault with the telegraph companies for not nailing their wires directly upon the poles without the formality of attaching them to glass insulators. One of the first conditions to success in the investigation of spirit phenomena is to lay aside all prejudice, conceit and arrogance. This does not require the surrendering of a cool and temperate judgment. Of one fact be assured, neither nature nor spirits care anything more or a man because he has any number of letters after his name, nor if they be D. D., Ph. D. or S. D. If any combination of suffixes could be of any significance to an investigator it would be H. S. T., which might stand for humble seeker for truth. This is a degree that has not been conferred on many of the college professors. But if we work and wait patiently, it may come in vogue in time. C. H. M.

Denver, Col.

For the Religio-Philosophical Journal.  
Whose Hands Were They?

Not very long since I went into a Y. M. C. A. prayer meeting. Nothing very remarkable about that you might think, and there isn't; but I am going to tell something of what I heard there, nevertheless. It was at midday in mid-August that I was passing along Tremont-row and the weather was hot and sultry. In a doorway stood a bright, black-eyed youth of eighteen winters, perhaps, distributing doggers among such of the passers-by as would receive them, and earnestly calling out, "Noon-day prayer meeting up stairs," and both he and the doggers warmly invited attendance. Now and then a straggler heeded the call and went up one flight of stairs entering a room which proved to be that of a branch society of the above named order—a protégé of the aristocratic brotherhood of the back-bay district who congregate in a more imposing temple.

Among the stragglers I counted myself. I do not think I went in any spirit of devotion; I was tired and could sit down most anywhere to rest if but a shady place and a seat were offered me—and these I found in that retreat. Not that I have anything against the Y. M. C. A. do I speak thus indifferently, for I am no carper, and I have no patience with anyone who inveighs against everything and everybody whose methods do not square exactly with his own ideas. The Y. M. C. A. does a good work in its own way, for if it is solicitors for the souls of men it cares well for the body and the mind equipped as it is, modernly, with library, reading room, gymnasium, swimming baths, etc. The meeting of which I speak was to be of an hour's duration, and the preliminaries of scripture reading, prayer, singing, etc., were proceeded with in the usual manner and with considerable vigor. Speaking was now in order and testimonies were given in rapid succession. A converted Jew of San Francisco, California, temporarily in Boston on business, spoke with unction, and gave out that he would conduct a meeting at the same place in the evening, and tell the young men why he left the Jewish faith and embraced Christianity.

An elderly gentleman arose, and in glowing terms spoke of Mr. Moody's campmeeting at Northfield. He had just come from there and was full of it. He had never felt so near heaven as when at those meetings. The Holy Spirit in an especial manner pervaded the atmosphere of that region where so many congregated, all with one mind to seek for spiritual good. It was something peculiar. No one could go there, he thought, without being wonderfully influenced and affected. He told them how much the fare was to the grounds, the price of board, etc., and thought all should make an effort to go there next year.

At this a young man who seemed to be one of the leaders of the meeting arose and said that Northfield might be a desirable place to go to, and he would not at all detract from the merits of Mr. Moody's meetings. "But, brethren, we don't need to go to Northfield to find the Lord, for He is right here in Boston as well as there. I have been to Northfield and enjoyed myself, but some of us haven't the time nor the money to spare to go there. We can have Christ present with us right here. Did I ever tell you," he continued, "of the glorious manifestation of Christ to me personally? I was engaged in prayer, and so divinely present was He with me that I felt and saw Him—at least I saw His hands, and they lifted me up and away, and whether like St. Paul I was in or out of the body I cannot tell, but I had a most glorious vision. And when it seemed evident that I must come back I cried out in bitter disappointment, 'O Lord, must I return again to that dark, cold world?' What more he said I do not now recall, nor is it necessary. I have told what I started out to tell. I do not doubt but that the young man saw all he says he did. I am orthodox on that point, but what I would like to know is, were the hands he saw really those of the one to whom he attributes them? R. A. REED.

A Visit to "The Shakers."

BY W. T. BROWN.

To the Editor of the Religio-Philosophical Journal:

Leaving Boston by the Fitchburg Railroad, a smart journey of an hour and a half's duration brings the visitor to the village of Ayer. Here a conveyance can be had for the remaining two or three miles to the township of Harvard, in which are located the Shaker Communities. The Shakers are among the most interesting people whom it has been my good fortune to meet. Their founder, Ann Lee, was a natural secesser. While in England she saw afar off this Massachusetts estate, and crossing the ocean with a party of followers, had the satisfaction of surveying the land with her physical eye. Around a plain frame building has grown a most prosperous farming community, with numerous houses and offices, remarkable for their neatness, comfort and cleanliness. The chief Shaker community, however, is at Lebanon, in the State of New York, where Ann Lee made her headquarters.

"Mother Ann" was regarded by the early Shakers, and is by many even now, as the veritable Jesus, who had come, in female form, to establish the millennial church. But by the advanced Shakers to-day she is regarded simply as a most Christ-like person, who would desire the worship of her principles rather than of her personality. The cardinal principles of the Shakers are:

- 1. Virginity of Life.
- 2. Community of Interest.
- 3. Equality of the Sexes.

The first principle, "Virginity of Life," is that which distinguishes the Shakers from all other industrial associations. The communities are composed of old and young maids and old and young bachelors. Their belief is, like that of the Catholic church, that conjugality and spirituality cannot flourish together, at least to a great extent; but they differ entirely from the Church of Rome in so far as their monks and their nuns are practical workers, self supporting, and engaged with the utilities of the material plane. A doctrine with the Shakers is that work and true piety ought to be interwoven, and to this extent their system is much the more healthful. It has been maintained by some thinkers in Boston that, were these communities composed entirely of philosophical ladies and gentlemen, who united in a system based on these cardinal principles, a veritable Paradise would soon be produced, i. e., mere lower desires, they maintain, being banished, and the co-operators being occultly "regenerated," soul marriages would take the place of magnetic attractions. "The Elixir of Life" would become common property. Immortal life on earth, and "Paradise Regained," they say, would be the result. The serpent of mere sensation would be banished indeed from the garden, and women would conceive in the virginity of pure divine motherhood!

But the Shakers have no hopes of reaching to such an ideal; nor do they desire it. Their great troubles arise from questions of sex, and from two distinct sources: One source is the orphan children whom they "bring up." When these children wake up to the teaching that lovemaking and marriage belong to the outside, wicked world, there is a desire to run to the world at the first opportunity. Clandestine lovemaking and subsequent desertion of the fold, have been in the past great banebears to the Elders and Eldresses. The other source of trouble is that the separation of sexes exists on the mental and soul planes as well as on that of the physical. A Shaker dare not say, for example, that he was alone in a room with a Shakeress, for the purpose of soul-communication. He simply would not be believed. Urdue prominence being therefore given to the physical plane, the fancy runs riot. Verbum sap.

The second principle, "Community of Interest," is one in the carrying out of which the Shakers excel. They have demonstrated that true Altruism is the key to all the most difficult social problems, and when at life's close a Shaker "takes things easy," as entitled to do, he is never haunted by thoughts of greedy relatives, eager to grasp some hard-earned property. When sick, the Shaker knows his brothers will lovingly support him; when well, he is anxious to add to the welfare of the others.

The communities are never allowed to get in debt, and are widely respected for their industry, honesty, and high sense of the dignity of labor. They are in possession also of all the modern improvements for facilitating agriculture and enhancing the comfort of home life. The family tables also are well furnished with excellent, healthy food, and the bed and public rooms would indicate that the ladies are good housewives. The Shaker hospitality is agreeable and most kind.

The third principle, "Equality of the Sexes," is a standing example to the world at large. Founded, as their Society was, by



DANIEL ANTHONY Palmer



## Religio-Philosophical Journal

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CHICAGO, ILL., Saturday, September 17, 1887.

## Evidences of Spirit Return.

The JOURNAL is constantly called upon to give new proofs of the fact that people from the life beyond really return and manifest their presence among us in such ways as to give the proof palpable of that life, and of their actual and personal existence and continued interest in us. These earnest inquiries from those who have taken little time to investigate, or whose interest in this great question is new, are not to be wondered at, but are gratifying proofs of the growth of spiritual thought and inquiry—of that quickening of the inner life which comes with the higher development of the race.

But there is one feature in this case which is somewhat annoying; that is the well-nigh universal assumption that the proof asked for has not yet been given, that the evidence is so far, insufficient and unsatisfactory to rational and intelligent persons. Unsatisfactory it may be to those who do not know what it is, but fully satisfactory and convincing in the great majority of cases, to those of high character and capacity who have fairly and carefully examined the matter.

A skeptical world gives the Spiritualists' best proven statements but small credence. True, it is most convincing to have some personal experience and knowledge, but this one can have touching but a small part of what is readily accepted in other matters. Take, for instance, the undulatory theory of light; everybody believes it, but not one in a hundred thousand has ever witnessed any experiments to prove it. So of evolution, which is winning wide acceptance, as it should, yet of which the multitude know little or nothing by actual and personal observation. How do they know? By reading the books and hearing the lectures of a small company of scientific men, by accepting the testimony of Darwin and Huxley, Tyndall, Wallace and others. All this is second-hand evidence and is held worthy of credence as "the consensus of the competent"; and on this a great and growing company of intelligent people build their faith. They do not build on sandy foundations, and we surely do not wish to detract from the just merits of these men. It only seems that too ready and implicit faith is placed in their conclusions, although they would not claim that their methods were perfect or that they had reached the final bourne of research and discovery.

But why yield these men such ready credence and still be so skeptical in regard to the testimony of Spiritualists? Why, for instance, accept the verdict of the Seybert Commission and dismise that of Wallace and Hare, Zollner and Crookes and others, given after investigations tenfold more thorough and extended and conducted in a far more impartial and truly scientific spirit? Have not Spiritualists their "consensus of the competent," as strong as any others? Nothing in the whole wide range of science has a greater array of evidence than this supreme fact of spirit return,—of the real presence of people from the life beyond, members of that innumerable company of the blessed immortals who have "shuffled off this mortal coil" and are clothed in spiritual bodies, and have the larger powers which are but in germ here and expand "over there."

No facts studied by Darwin or Tyndall have been more carefully sifted and arrayed

than these facts of spirit presence and this, too, by fit and competent persons in the centers of civilization on both continents. Some of these are known to world-wide fame, many others are not so known but are equally competent.

In saying this the folly and fraud, the credulity and looseness of method which we aim to decrease and discredit are not forgotten; but he who would measure the force and depth of the ocean's waves by the froth that dances on their crests, would make a small mistake compared to his who counts this froth of incompetence as all there is of the great depths of these spiritual facts.

How varied are these evidences! Fit for every mood of mind are there many manifestations, and all full of food for thought and quickening of the life within. The simple rap is beautiful in its simplicity as we find it guided by personal intelligence independent of any visible form. The motion of ponderable bodies, moving intelligently and with no physical contact with any visible power, rises into a high region. Spirit portraits and pictures, speaking in unknown tongues, trance writing and speaking, healing the sick, materialization, slate writing, facts given unknown to all and contrary to the opinions of all, are among the Protean forms of spiritual intelligence—all and more proven by the best human testimony, such as would be readily accepted on any other matter.

How long is all this to be tossed lightly aside? How long will men and women believe the word of their life-long friends and neighbors on all else, and disbelieve not only these but those of their own kindred and household on this matter?

This extreme of skepticism is as absurd and harmful as the opposite extreme of credulity. The golden mean lies between, and to that the people must come at last. Meanwhile give us more facts clearly and carefully stated and the time will come when their weight will be irresistible. Criticism is good to separate the wheat from the chaff, but to be fair there must be an allowance that wheat may be found. A wish to find the golden grain makes the search more earnest, while the winnowing out of the chaff is not less thorough.

## "The Caste of Culture."

Such is the title of an article in the *North Western Christian Advocate* by Levi Gilbert. It is cheering to find in a leading denominational paper, articles written with such breadth of view, and so imbued with the transcendent truths of a spiritual philosophy. In essential ideas the thoughtful Spiritualist would find himself in unity with this gifted writer. It is true he makes occasional allusion to some creedal views, as the divinity of Christ, for instance, but an earnest man must be expected to express his own convictions, and is to be the more respected for such expression. Each one sees truth but partially and through the broken light of his theory, as we see the sun through stained glass held up before the eyes to hide its full brightness. We need not quarrel over the color of our glass, but allow for the different shades of those our neighbors may use, and remember that we all see the same sun—in part, at least.

But these creedal allusions are few, for the truths of the spirit, universal and primal, and "the weightier matters of the law," love and justice to humanity, transcend them and put them in the back ground. In the deep sea we feel the buoyant sweep of great waves, and see the blue sky overhead, and have little thought for the fleeting foam on the crests of the billows. When thoughts come from the soul, deep and high, dogmas are inconsequent and limitations are swept aside.

Mr. Gilbert treats of the danger of a caste of persons intellectually cultivated, but with no love for humanity or moral culture,—the harmonious development of all the faculties and the growth of fraternal love as the need and safety of our day being his ideal. His topic is timely and important and he well says: "The strong tendency of our age toward 'mental development' . . . deserves only encouragement and congratulation, yet a 'warning from the danger of an exclusive 'culture, separated from the spirit of love for humanity, and not using itself as a 'sacred trust for the world's uplifting, requires repeated emphasizing. The adage 'of-to-day is, 'knowledge is power,' but it is 'not such a power as love, and loveless 'knowledge may be tyrannical power.'"

We are told that Paul "had none of the fanatical contempt for human learning which has distinguished many religious zealots," but yet, scholar as he was he eloquently exalted Christian love to its high and enlightening place, and told how "knowledge puffeth up," but love (charity) edifieth, builds up true character and inspires to humane usefulness. Soon follow these timely words:

"The temptation to-day is stronger than ever to make an aristocratic caste out of those intellectually trained, and to exaggerate the importance of knowledge and thinking in the world, and regard them as a solution for the problems that vex humanity. In the midst of our pride of culture, and all our vanity and boastfulness about our superior attainments, and our self-conscious superiority and alienation from the uneducated, we need to be constantly reminded that only faith, hope and love have the mark of eternity, the sign-manual of immortality on them. 'For we know in part and we prophesy in part.' We see but one face of an infinite cube, a few rounds of the ladder on its earth-set end, which reaches through the clouds to the throne, too small an arc of the vast circle of truth to calculate its orbit."

In the future life the great realities here limned in outline are to be more clearly seen and more perfectly studied—a goodly promise of growth in that life.

Here is a fine strain of charity, showing which way the tide of thought sets among the best men and women in the churches:

In the future all our theologies, the most profound, the most correct, will be found imperfect and needing revision, and meanwhile, so great are the sorrows, so insupportable the glooms that surround us, and oppress us, that care-burdened men and women, holding their breaths in modesty, should learn more of love than dogmatism as they go wayfaring along a little peninsula road lying between two eternities. Learned men may know how to hate as completely as the unlearned, as witness the odium of the theologians, the quarrels of literary men, the fierce disputes of the scientists, and the rancors of artists.

The selfishness of the book-worm, shutting himself away from human woe or sympathy; "that aggressive scientific spirit which would discredit the 'inner light' and all heart powers; the positivism which would substitute the dry grist of uninspiring 'facts' for the deep movements of the soul;" and "that spurious" gospel of culture "which would save the world through books and music and art" without heart or love, are condemned, and the spirit of love manifested on calvary invoked, as needed to put soul and heart into all these, and so save the world.

The education and discipline of life itself is held as important as that of the schools, and it is said that: "Our age demands more than schools and colleges,—demands that love which, not meeting the barriers which knowledge meets, flows forth inexhaustibly." Against that proud and shallow culture which is too common, this is the strong verdict:

But for that culture which is dainty and derivative, pedantic, classically snobbish, dishing a mere intellectual coxcombry—which finds little for sympathy in coarse, unlettered, inartistic men and women of crude, unpolished tastes, rude manners, barbaric habits, dirty and unkempt, but still our brothers—our toiling, struggling, sinning, and dying brothers—for such a culture, despicable, damned, intolerably wicked, we invoke only the lightning of God. Man must stand together, the solidarity of the race be recognized, the kingdom of God brought in through a redeemed society on a redeemed earth.

Our civilization, boasting itself as the best in all centuries, must impart its strength and culture, its sweetness and light to the spirit of universal love; and this large souled writer closes by saying: "That spirit is growing. Its morning breaks!"

## A Young Girl's Defense of Spiritualism.

The *Revista Espiritista* of Valparaiso gives an account of two missionaries named Vidaurre and Jorquera, who on their journey through the southern part of Chili on their especial work, stopped at Rancagua on the 24 of May last, and held a meeting in the evening at the public theatre.

Mr. Jorquera preached a sermon upon, "What is man and what is to become of him after death," during which he took occasion to pour out the vials of his wrath upon the humble head of Spiritualism, doing his utmost to make it appear ridiculous in the eyes of his audience, pronouncing it absurd and challenging its supporters to a controversy. In which he would show that "their theory was founded upon fantastic illusions of the mind."

Hardly had he terminated his discourse when to the great astonishment of the audience a young girl fifteen years of age arose (an unheard of thing for even a grown woman to do in a Spanish speaking country), and courageously picked up the gauntlet thrown down with so much boldness and presumption. After refuting her adversary by an inspired improvisation, the girl requested the minister to express in writing his opinion against Spiritualism that she might answer him more carefully and efficaciously.

Mr. Jorquera refused, however, to hold a disputation in the same place where he had given out his challenge, and designated the open square of the town as the locality best adapted to the controversy.

Miss Eulofia Aravena, his disputant, indicated to him the impropriety of occupying so public a place for such an act, and, thereupon it was agreed that recourse should be had to the press.

The editor of the *Revista* congratulates the pastor on thus being able to avoid a surrender to an intelligent girl, and promises to keep his readers posted as to the outcome of the matter. He also congratulates the young champion of the doctrine that his publication defends, and knowing her merits as an inspired speaker and the justice of her cause he does not doubt but that she will win a brilliant and decisive victory over her enemy.

## Reform in Honolulu.

The *Pacific Commercial Advertiser*, published at Honolulu, of the 19th ult., reached us last week with a full report of convention held by the reform party to nominate nine candidates for Nobles and four Representatives for the district of Honolulu. Captain W. C. Wilder was chosen as temporary presiding officer and later on permanent chairman. Captain Wilder returned thanks for the honor conferred upon him in selecting him to preside at the first representative political convention ever held in the Hawaiian Islands, and continuing, said:

This meeting is another step in the reform movement inaugurated some months ago—secretly and publicly announced at the mass meeting on June 20th. As one of the results of that meeting they had a new constitution. If that constitution was not promulgated in the strict, slow and uncertain way some would wish, nevertheless it was the law of the land [Applause]. By one of its provisions the late house of Nobles was abolished and means were provided whereby another shall be elected. Under one of its most liberal clauses Americans, English, Germans, Portuguese, Hawaiians and men of all other nations were invited to take part in the coming elections without renouncing any allegiance they might bear to their own countries. For that reason they had met a representative convention, to nominate nine candidates for the Nobles and four for the house of Representatives, to be voted for at coming elections.

The convention was held in the Hawaiian

opera house. At the rear of the stage was a large Hawaiian flag. Over the Royal box was hung a British and a Hawaiian flag, and over the box on the opposite side of the proscenium an American and a German flag. The front of the gallery was draped with a Portuguese flag. The proceedings were conducted in English and at times translated into Hawaiian. The names of the nominees would indicate that a majority of them are Americans. Captain Wilder declined to accept a nomination. We have known the man well ever since 1861 when he was our senior officer in the cavalry service; a braver or more modest man never mounted horse, led a charge or presided over a reform convention; if the rest of the Hawaiian reformers are like unto him there is hope for their kingdom.

## Church and State.

Affairs in Germany, it is stated, will soon be made lively by a renouveau of the activity in the center party, in favor of the extension of Catholic rights. Herr Windthorst, armed with a mandate from the Treves congress, will introduce a bill vesting the direction of Catholic schools and their entire control in the clergy. This movement on the part of the clericals is a direct breach of the compact between Prince Bismarck and the Vatican, under which the Kulturkampf ceased. The intervention of the pope may be invoked to influence Herr Windthorst to drop the project, but the temper of the leaders of the center party will not brook further submission to the behests of the Vatican, and the bill is certain to be pushed and backed by the whole power of the clericals of Germany. Not a single step toward concession will be taken by the government, and Herr Windthorst's action will be resented by Prince Bismarck and fiercely opposed by the majority of the house.

The Catholic social congress at Liege was attended by several members of the reichstag. Herr Winterer, deputy from the house, made an effective speech on the relations between the church and socialism. Referring to the socialists of Germany he declared the organization to be increasing in numbers, and stated that it now embraced three million souls within the radius of its influence. To save society he said it was necessary to secure the co-operation of the church with the government's combined and regulated efforts to enlighten the masses as to the ruinous results of socialistic principles. Another speaker, Herr Woeste, advocated practical reforms—the regulation of child and woman labor, compulsory workmen's assurance, the formation of syndicates of Christian workmen under the supervision of the church, and legislation to limit the consumption of alcohol, all of which suggestions the congress approved. The German socialists regard the proceedings of the congress with feeling of contempt. All the resolutions adopted by the congress ended with a declaration of the church's supreme right to direct social reforms. The congress concluded by affirming that the principle of the temporal power of the pope was necessary to the welfare of the society.

## GENERAL ITEMS.

The post office address of Giles B. Stebbins will be No. 335 Fort Street, West, Detroit, Michigan, and not No. 353 as formerly.

Miss Phelps has a new "gate" story ready. It is entitled "The Gates Between" and relates the possible experience of a hard and selfish nature in the life after death.

Miss Frances E. Willard, on behalf of the Woman's Christian Temperance Union, issues a call to a "world's day of prayer for the cause of temperance," Nov. 12 and 13.

On Friday evening the 23rd inst., there will be a reception and social entertainment given in honor of Mrs. Foye by the Young People's Progressive Society at Avenue Hall.

Mrs. Ada Foye will lecture and give tests again next Sunday evening, and also the Sunday following, at Avenue Hall, 159 22nd Street.

We are informed that Charles Dawbarn's lectures were well received at Parkland. He speaks at Philadelphia during May of next year.

The Rev. Dr. Willis of Milford, Del., will preach in Plymouth Church the first sermon heard there since the death of Henry Ward Beecher. The Rev. Dr. Joseph Parker will deliver his first American sermon in the same pulpit, Oct. 2nd.

There are about 130,000 Mormons in Utah. Of these quite eighty thousand are under the age of 18 years. This leaves fifty thousand above that age. Of these at least one-third are in polygamy, and these one-third are the brains of the whole.

Rev. Dr. Behrends, now pastor of the Central Congregational church, of Brooklyn, has just won the pronounced approval of liberal thinkers by repeating his invitation to the Third Unitarian Sunday-school to participate with his own school in the anniversary day celebration. The Unitarians have heretofore been ostracized by the Sunday-School Union.

The "faith-healers" have been holding a camp-meeting near Decatur, Ill., which was favored with a large attendance. The claim is made by the faithful that great good was done, and numerous doctors' bills saved as well. A German woman who had been blind fifteen years claims that she can now distinguish objects as one result of the meeting. Another woman afflicted with consumption declares that she was also made sound. A man who has been walking on crutches several years, being afflicted with rheumatism, threw his props away, and says the disease has left him.

J. Clegg Wright is again located in Cincinnati, Ohio, after a successful summer at the various camp meetings. He can be addressed at 112 Poplar St.

The lectures by Mr. J. J. Morse on Physio-Psychological Science have been so well received in San Francisco, that a second class has been formed. The *Carrier Dove* says: "The first course has been extraordinarily successful."

W. H. Blair, 541 Wabash avenue, this city, has just returned from a successful lecturing trip in Michigan. He lectured at Ypsilburg, Haslett Park and Lake Cora. He expects to return there again soon, and will act in the capacity of State missionary.

Mrs. Belle F. Hamilton, a medium whose home has been in Cincinnati, has come to Chicago to remain permanently, and is located for the present at 216 Washington Boulevard. Mrs. Hamilton's mediumship is well spoken of by a number of the JOURNAL's correspondents and callers.

It is said that in one of the Paris cafes chantantes, a young girl is at present giving singing performances while in a hypnotic state. When awake Mile. Theodosia is said to have not the slightest musical talent, but as soon as she sinks into a trance she warbles in the most artistic manner all kinds of songs. It is said that fraud is out of the question, as a number of physicians have testified that in the natural state Mile. Theodosia sings execrably.

At a recent general synod of the French Reformed church, a report of the Protestant population of France showed an increase of seventy seven in the number of pastors. The subject of "mixed" marriages—i. e., between Protestants and Catholics was discussed, and 172 pastors declared that they were of advantage, while forty-five opposed them. It was admitted on all sides that children born of such marriages were too often neither Protestant nor Catholic, but members of the "great army of indifference or unbelief."

The prevalence of unorthodoxy in New England is the theme of an article by Edward Ransford, in which he says that the Old Unitarian heaven of Channing and his followers has so leavened the whole lump that now there are many Congregationalist and even Presbyterian pulpits whence a sermon is rarely delivered which fearlessly declares that Christ was God; that this teaching, the revelation from the stern Puritanism of the past, has permeated all non-church circles in New England.

Mr. Thomas Lees of Cleveland, Ohio, has arranged for a course of Sunday Evening lectures in that city, beginning in October. He hopes to interest and instruct the citizens of Cleveland by enabling them to hear some of the prominent exponents of modern Spiritualism. Mr. Charles Dawbarn will lecture for Mr. Lees on November 20th and 27th; and if desired could give Sunday, November 13th, and week day lectures, up to the conclusion of his Cleveland engagement, to any societies wishing his services, and convenient to that city. Mr. Dawbarn's address is 463 West 23rd Street, New York City.

The Rev. J. A. Cruzan, formerly of Honolulu, lately addressed the Congregational Ministerial Club in the parlors of the Baldwin Hotel, San Francisco, upon the subject of "Missionary Work Among the Natives of Hawaii." He said the natives of the Sandwich Islands are religiously ancient. They are a gloomy race and very superstitious regarding gods, sharks, volcanoes, storms and poisons. Their idea of the future is vague, and they presume hell to be a place of darkness and full of lizards. Natives possess the impression that Heaven is a very beautiful place, designed only for chiefs and noblemen. In the islands the religious element is composed of 29,000 Protestants, 20,000 Catholics, and 6,000 Mormons.

Intelligence comes from Canton, China, in a recent letter from Rev. B. C. Henry, one of the Presbyterian missionaries in that country, that in his recent travels through the interior, he met with a sect of religionists entirely new to him and called the Kam-tah, or Golden Elixir, by those who originated it, and by its adherents. The members of this sect profess to select and combine whatever is best in the three great religions of China—Confucianism, Taoism and Buddhism—and they are reported to be persons of high aims and pure lives. They are chiefly scholars highly advanced, and their chief seat is in the southern part of the province of Hunan.

The *Gospel Age* for August makes the pertinent inquiry whether churches in the United States can import pastors on an agreement to pay them for their services here. It says: "The law to prevent the landing of persons from Europe who have made contracts to work, and whose passage has been paid by expectant employers, is being vigorously enforced. Last month a Scotchman, who had been engaged to take charge of a dairy in Kentucky, was detained on shipboard under a ruling of Collector Magone. Now it is notorious that the church of the Holy Trinity of New York has made just such a contract with an English clergyman to be its rector. If when this reverend gentleman arrives the law is made a barrier to his landing, he will have some new views of the Christian civilization of the United States."

Some persons who managed to get themselves appointed members of a commission known as the Illinois State Board of Health, held a special meeting and agreed to withdraw the license granted to two physicians to practice medicine. It is presumed that the members of this board satisfied themselves that these persons were competent to practice medicine before they granted them it.



censes. No attempt was made to show that they were guilty of any immorality. Indeed, it was admitted that the only charge against them was "unprofessional conduct," which consisted in informing the public through certain newspapers that they were engaged in business at a certain place, and of their ability to cure a variety of specified diseases under favorable conditions.

One redeeming feature of the miser's character is that he generally suffers the effect of his sins himself. He does not punish others. One exception to this rule is the life of Audley, who flourished in England during the commonwealth. This miser started life with \$1,000, which sum he lent out to the sons of cavaliers and to clerics at a high rate of interest. His whole life was one of cunning and disreputable craft, and by such means he accumulated \$2,000,000, which, however, reverted to the government.

John Stillman, who was conductor of the fatal train at Chatsworth, went into the wreck weighing one hundred and ninety-four pounds. He now weighs one hundred and fifty-one pounds, a loss of forty-three pounds in twenty days. He is unable to eat heartily, and has not known a night of restful slumber since the accident. When he does sleep his slumbers are broken by visions of the wreck, and in imagination he hears the terrible cries of the wounded and dying till he wakes, more worn and restless than before. He is now taking an unlimited vacation at the expense of the road.

Mr. David Johnson, for many years a resident of Arlington Heights, Ill., lately passed to Spirit-life after a long and useful life. Mr. Johnson has been a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL for many years and we numbered him among our best and truest friends. He was a Scotchman, though he had lived in America for years, and inherited the best qualities of this hardy, truthful race. Having realized the truths of Spiritualism he was an ardent advocate and his transition was but a step to the bright beyond, of which he had a clear vision.

The adherents of Volapuk, the international language, have just held a congress at Munich, presided over by Prof. Kirchhoff of the University of Halle. It was decided to use the home spelling for proper names, to drop the ceremonial from you (employing thou in the singular), and to make some few simplifications in spelling and grammar. The most important was the establishment of a Volapuk academy, to whom all future grammatical and lexicographical difficulties shall be submitted. Eighteen academicians were elected, representing Germany, Hungary, Austria, Holland, Russia, Sweden, France, Spain, Portugal, Italy, Asia Minor, England, and North America. The American representative is Mr. Charles E. Sprague of New York.

A JOURNAL representative dropped into the neat little hall at 116 Fifth Avenue last Sunday and found it filled to repletion with interested people. Mr. Geobegan was in the chair and aided by his lieutenants succeeded in making everybody comfortable. The exercises were begun with some good music, after which Mrs. Belle F. Hamilton, lately from Cincinnati and a stranger to nearly all in the audience, was called to the rostrum for the purpose of exhibiting her powers as a clairvoyant and medium. In a quiet voice and modest manner she gave some seventy-five descriptions and names of spirits present, nearly all of them being acknowledged by the recipients as tests. Mrs. Hamilton was followed by other mediums and speakers. The meeting is evidently filling a want and will need a larger hall soon.

The *Congregationalist* is thought by some to cherish a greater regard for the past than the present. But it is liberal enough to recognize that the general movement is onward when it says that "the Christianity of our times is very different from that of our fathers, and even more unlike that of our grandfathers, in external manifestations. But it is as genuine, and even more fruitful. It is characterized by an aggressiveness, a persistency, a sagacity, and a tenderness which never have been exhibited in the same degree before. We are more impressed with this truth every month. The piety of the past was distinguished by a profoundness of consecration on the part of individuals—like Dr. Judson and Mary Lyon—of which we hear and see less in these days, although the fact does not necessarily prove that it no longer exists. But the average of spiritual earnestness, of liberal giving for religious object, and of patient, zealous, fruitful service for Christ's sake never has been as high, we firmly believe, as it is now. When we are inclined to be discouraged, let this assurance comfort us."

**Mrs. Ada Foye at Avenue Hall.**  
Last Sunday evening Mrs. Ada Foye lectured at Avenue Hall, 159 22nd St., under the auspices of the Young People's Progressive Society. Her subject was, "Our Spirit Home." She explained why such conflicting views exist among spirits with reference to the spiritual realms, and illustrated that fact by referring to travelers who visit Paris, and who return to this country with the different impressions they have received of that city, many of which are diametrically opposite. It is the same in regard to our spirit homes. The scenery, the peculiarities, and the different conditions make different impressions upon the minds of those who are transferred there through the instrumentality of the change called death, and their respective descriptions may seem sometimes to be contradictory.

The lecturer impressed upon those present

the fact that each one makes his (or her) own heaven or hell, stating that those who wish to have an exalted spiritual home must so live on earth as to deserve it. She said that low and undeveloped spirits hover around the earth, and wherever they find low and undeveloped conditions, there they exert their baneful influence. The Catholic goes to spirit life a Catholic, and remains so until led out of that belief into one in harmony with truth. Those who while on earth believe in the existence of a hell, also believe the same when first passing to the Spirit world; they soon, however, progress out of that debased condition.

She alluded to the potent influence of spirits in promoting the well being of those on earth, and she declared that all discordant relations existing here were severed by death, and exist no longer. Wives were not compelled to live there with brutal husbands and be tortured, nor were inharmonious marital relations continued.

Mrs. Foye's lecture was followed by tests of the most extraordinary and convincing character. During the hour she only announced one name that some one in the audience did not respond to. She is capable of doing a grand work for Spiritualism and humanity. The hall was crowded and the greatest interest manifested.

#### NOTES FROM ONSET.

##### ONSET ILLUMINATED.

Saturday evening, Sept. 3rd, the Association joined hands with the business men and cottagers for a grand illumination, to close the season of 1887 at Onset. The Middleborough band was engaged for the occasion, and also to remain over Sunday to furnish music for the Sunday meeting. Mr. A. E. Tisdale having been engaged to deliver two lectures. The Association furnished lanterns and candles at cost to all that were in need. The evening was beautiful for an illumination, the moon just obscure enough to give brilliancy to the candle light; a general display of fine Japanese lanterns was made upon all the main avenues.

The Association headquarters' building, the Onset Avenue street railway station and the hotels and cottages, all along the streets, were beautifully illuminated and presented a grand appearance. The band played through the streets until nine, when it went into the Temple to furnish music for the last grand dance of the season. Nearly 300 couples were there waiting for the sound of the cornet and violin. It was a grand culmination of a very prosperous season of nine weeks camp meeting. Every body seemed to be happy, with the exception of a very few isolated black spots, the homes of a half-dozen poor souls, that have exhausted themselves in trying to kick against the pricks.

A special train was run from New Bedford and Fairhaven, bringing a large delegation to the grove. The inhabitants of the suburban towns for miles around came to the grove in private teams, until the streets and avenues presented a mass of surging humanity. Among the more prominent displays of Japanese lanterns were the cottages of Mrs. J. P. Ricketts, Cyrus Peabody, and Simon Butterfield, on South Boulevard; E. Y. Johnson Dr. Pratt, and Julius Carroll, Pleasant Avenue; G. Gerry Brown, Mrs. Tucker, N. O. Lyon and W. W. Currier, Prospect Ave.; S. S. Bourne, H. J. Smith, Harvey Smith, E. Parsons and Mrs. M. A. Williams, Onset Avenue.

##### SUNDAY.

Band concert at 10 A. M., calling the people together, and by 10:30 the audience numbered about 1,500 persons. President Crockett called the meeting to order, and introduced A. E. Tisdale as the speaker of the day. He responded by coming forward, and seating himself at the organ, he sang in his own style the song entitled, "When the Mists have cleared away." The subject of the morning lecture was upon "The Every Day Evil," the audience giving the speaker a very attentive hearing. There was a band concert at 2 P. M. Mr. Tisdale gave the closing lecture of the season, taking for his subject, "The early Gods, and the early Religious Worship."

At the close of the lecture President Crockett read the announcement of the Harvest Moon Festival, or Indian's Day, which will occur on Saturday and Sunday, the 1st and 2nd of October, naming the persons constituting the several committees, who are already at work, which will insure one of the finest occasions of the coming fall months at Onset.

The Ladies' Aid Society will hold a Fair in the Temple on Saturday, the 1st of October, which will also lend extra attractions. Speaking and singing for the occasion will be provided.

##### HOMEWARD BOUND.

Monday morning, bright and early, the people were packing trunks and making preparations to leave for home. Every train was full, and many words of regret were spoken at friendly leave takings, as the parting good-bys were uttered; but all were hopeful of again meeting at Onset next season. Thus on we move. W. W. CURRIER.

##### General News.

The casualties in the first battle of the Irish revolution, which occurred at Mitchellstown, on Friday, were: Two citizens killed, one fatally hurt and since dead, and one hundred and fifty wounded; fifty-four constables injured so badly as to require medical treatment. The affair may be worth remembering as the first step in what Kossuth called "the stadium of action."—The grand jury of Grundy county, Illinois, found no indictment against Miss Dodge for killing W. S. Babcock, the Chicago lumberman, on the 20th of August. Bismarck's organ says it must have been King Malleto who was fired out by the German at the Samoan islands, and that King Tamasese probably now reigns in his stead.—The grand jury indicted Dr. St. John, Levi Dell, Captain John Irwin, of the schooner E. Blake, and Captain John Freer, of the schooner George Marab, for assisting McGargie to escape.—The police at Mitchellstown, Ireland, paraded the day after the battle. A dispatch says "a majority of them wore bandages over the wounds they received."—Several custom inspectors in New York are under investigation for receiving bribes and conniving at smuggling. Criminal proceedings are threatened.—The Pennsylvania Grand Army of the Republic commander has issued an order directing that "in passing the reviewing stand, or while being reviewed by General Sheridan, none but post commanders shall salute."—Professor J. R. Webb, author

of several school-books and a well-known teacher, died at Benton Harbor, Michigan, last Saturday.—The agricultural department reports a heavy reduction, in the condition of corn in the west since the last report.—A foreign consul at Bombay reports that over 31,000 deaths from cholera occurred in the province of Oude—of which Lucknow is the capital—last May.

Parle reports say the Seventh corps, the one chosen for the mobilization experiment, was raised from 10,000 to 35,750 men, the additions being fully clothed, armed, and equipped.—New York is about to begin the expenditure of \$1,000,000 a year in locating and improving small parks, in the densely populated sections of the city.—A sensational Brooklyn (New York) paper asserts that Miss Caldwell, who subscribed \$300,000 for the new Catholic university, has canceled the subscription because the rectorship of the institution has not been given to Bishop Spalding, of Peoria.—The president has declined, with thanks and regrets, an invitation sent him by the board of trade of Columbus, Ohio, to visit that city on his western tour.—Affidavits of prominent Pennsylvanians are published in New York charging O'Dynamite Russia with revealing the secrets of the order.—Complaint is made that in the license department the record of many marriage licenses in Chicago is suppressed for a time, the record being afterward filled in when interference with the plans of the parties has become impracticable.—Five large saw-mills were burned in Minneapolis last Saturday night, causing an aggregate loss of \$250,000.—John C. Ecker was found dead beside the railroad track near Jonesboro, Illinois. He had been shot and robbed, probably by tramps.—Dispatches from Tucson, Arizona, report that a heavy flood has swept away twenty miles of the Southern Pacific railway track, between Tucson and Benson. The disaster is expected to materially delay traffic on the line.

Senator Sherman will make a speech at the annual fair of the Colored Industrial Association to be held in Raleigh, N. C., beginning Oct. 24th.—Queen Victoria has ordered the gifts she received during her jubilee to be exhibited in St. James' Palace.—Mrs. Sigourney's grave is in Spring Grove Cemetery, Ct. It is shamefully neglected.—Mr. Heron Allen, the expert in palmistry, who a few months since created such a sensation in the East, is now busily and sedulously seeking employment as a clerk in the Pacific Mail Company in New York. The Queen of Denmark has just celebrated her 70th birthday anniversary.—J. T. Trowbridge, the author, one of the earliest discoverers of Keenebunkport, Me., as a summer resort, has grown rich from the rise of property.—Charles Dickens, Jr., who is to lecture in this country, is about as unlike what the public would expect in a son of Boz as a parlor maid is unlike a cornet.—Editor Halstead writes from Hamburg that the Prince of Wales "is a man of great tact, and plays his part with more talent than he has credit for. He is an admirable public speaker in many ways."

#### Parkland Camp Meeting.

After a vigorous three months' campaign, we closed our camp meeting at Parkland, Pa. Chas. Dawburn of New York was our speaker Sunday, Aug. 28th, to Sept. 3rd. His lectures are scientific, instructive, replete with interesting facts, and are delivered in a vigorous, pleasant manner. They are very acceptable to all hearers. Mrs. H. S. Lake gave us two grand lectures, Sunday, Sept. 4th. The audiences, morning and evening, were very large, numbering some two thousand. Mrs. L. lectures for the first Association in Philadelphia during the 80th days of September. A very interesting letter of thanks from Mr. Langham was read at the Sunday meeting to the campers and officers of Parkland, for the kindness shown to his family, and wife, Elizabeth Langham, who passed to the higher life from Parkland, August 27th.

Capt. Fulmer and wife had a cottage dedication; the campers were there in full force. The little Indian spirit who controls Mrs. Fulmer's mother named the cottage, "Rose Cottage," after which the guests did ample justice to a splendid collation. All were well pleased with the new cottage. Mrs. Peterson was the recipient of a merry surprise party on Friday evening, Sept. 2nd. Mr. Hiedelberger is having a handsome cottage built this fall so as to be ready for the early spring. Mr. Cole is also having an ample cottage erected. The Lyceum intends erecting a fine building for the children's accommodation. R. A. THOMPSON.

#### The Boy Medium.

After a very successful visit to Cassadaga camp-meeting, the representative of the Young People's Spiritual Society will return to the city during this week. The boy medium lectured several times at the camp-meeting, also in Buffalo and at Niagara, and the arguments put forth in his discourses were so deep as to astonish all those who heard them. He met with great favor during his stay at Cassadaga, and those who heard his lectures class him second to no trance speaker in the country. Mr. Algerton will address the Young People's Spiritual Society on next Sunday evening for the first time since he left the city some weeks ago. His subject on this occasion will be "Mediumship, its uses and abuses," and we feel assured that he will be able to give a clear conception of both its "uses" and "abuses," as his visit at the camp will afford him a very good idea of both. We therefore invite you all to turn out and give him a hearty reception upon his return. A. OBERKISCHER. Sec'y Y. P. S. B.

#### Excursion to Kearney, Nebraska.

Attention is called to the handsome advertisement of excursions to and public sale of city property October 14th and 15th at Kearney, Nebraska, in another column. Excursions will be run to that point, starting October 10th and 11th, on all roads from all points west of the Ohio river. Kearney has just completed the development of her remarkable water power. She is the "Minneapolis of Nebraska," and most rapidly take rank as a great Western manufacturing center. Parties interested should address Mr. H. G. Wiley, Secretary and General Manager of the Kearney Land and Investment Company, Kearney, Nebraska, for full information. This company is composed of the leading and best men in the city and is entirely trustworthy.

#### Harvest Excursions.

via Missouri Pacific Railway, Sept. 30th, and Oct. 11th, to be Roy, Baxter Springs, Parsons and all points to Kansas to all points in Arkansas and Texas. Half rates. Tickets good thirty days. Address Jan H. Kunkle, 199 Clark street, Chicago.

"Don't wake me until broad daylight, Porter!" The above expression is now heard every night on the new and elegant Pullman Buffet Sleepers running via the Monon Route between Chicago and Indianapolis. The "Night Express" makes fast time between the above points, but you may take your berth at 8:30 P. M., and wrapping the drapery of your coach about you sink down to pleasant dreams—until morning.

#### "Go Heal Thyself!"

"Old Pluto" and "Proserpine" are two of the most wonderful medical springs on the Continent. They are located on the Olsena, West Baden and French Lick branches of the Monon Route (L. N. & C. Ry.), about 40 miles north of Louisville, Ky., and in the midst of delightful scenery, and interesting historical locality. There are two groups of Springs, one at West Baden and one at French Lick, Ind. The waters of these springs are making miraculous cures even in the severest cases of Bright's Disease, Scrofula, and Rheumatism. Send your name and address, enclosing two cents in postage, to E. O. McCormick, General Passenger Agent Monon Route, Adams Express Building, Chicago, who will send you an elegantly illustrated book giving complete analysis and full particulars of these life-giving waters.

#### FEATHERBONE.

Featherbone is a singular new product made, Turkey and Geese quills are made into an elastic bone, superior to whalebone and, for use in ladies' clothing superior to steel. It is now largely used in dressmaking, corsets, whips, etc., and seems to bid defiance to the elastic bone of the world. It is unbreakable, and lighter than whalebone.

The Free Press Co. of Detroit, Mich., makes a very generous offer to another column. Any person with a little spare time, or any one who makes a feature of soliciting subscriptions cannot do better than write for particulars.

#### Harvest Excursions.

The Burlington Route, C. & Q. R. R., will sell, on Sept. 20th, and Oct. 11th, Harvest Excursion Tickets at one fare for the round trip to principal points in Nebraska, Kansas, Minnesota and Dakota. Limit, thirty days. For tickets and further information may be obtained of any C. & Q. Ticket Agent, or by addressing F. J. Morton, General Passenger and Ticket Agent, Chicago.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

#### CHICAGO.

The Young People's Progressive Society, meet every Sunday at Avenue Hall, 159 22nd Street at 7:30 P. M.

The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street. Mrs. S. F. LEWIS, President.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums meets in Spirit's Liberty Hall, 117 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission free. L. E. NORMAN McCLEOD, President.

The United Spiritualists meet at 116 5th Ave., at 2:30 P. M. Sunday. Visitors and mediums welcome. F. B. GREGORY, President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hall, 2720 State Street. First class speakers always in attendance. Admission free. R. J. MOORE, President.

#### Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at 4 o'clock, at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, M. C. Barker, services Sunday at 11 A. M. Officers: Geo. D. C. President; Oliver H. Vice President; Dr. George H. Verine, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference at 2:30 P. M. Admission free at each meeting.

#### Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Street.—Services every Sunday at 11 A. M. and 7:45 P. M. Commencing Sept. 11th, Mrs. A. M. Gladwin will occupy the 10 o'clock hour until Nov. 1st.

Brooklyn Spiritual Union.—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 2d street. Meetings season at 10:30 A. M. Alpha Lyceum at 2:30 P. M. Conference at 7:30 P. M.

Everett Hall, 398 Fulton Street. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

#### Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Ap. Peaks House, Town Hall.

#### St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Bral's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. H. W. FAY, Pres't, 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 3422 N. 12th St.

#### Married.

Mr. J. A. Shadle and Miss Rosa A. Shadle were married at Chicago, Fulton County, Ohio, at the residence of the bride's parents, Aug. 25th. Mr. H. W. Tuttle performed the ceremony. At the reception given by Mr. and Mrs. Allen Shadle, the rooms of the elegant home were filled with delightful guests. Mr. Tuttle gave recitations and sang a song she had composed for the occasion, and Mr. Tuttle gave some felicitous remarks. The happy couple are to leave the home nest and take up their abode in Tecoma, W. T.

#### Lactated Food

THE MOTHER'S FAVORITE.  
Send for our Circular entitled "LETTERS FROM MOTHERS," which contains a large number of letters, many of which say that of their baby was saved by the use of LACTATED FOOD.

Read these letters and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

If your baby is not hearty and robust try it.

**LACTATED FOOD**  
Is also a Perfect Nutrient for INVALIDS.

In either chronic or acute cases Weak stomachs always retain and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Unequalled in DIETETICS.

**150 MEALS FOR AN INFANT FOR \$1.00.**  
EASILY PREPARED. At Druggists—25c., 50c., \$1.00.

**WELLS, RICHARDSON & CO.,**  
Burlington, Vt.

**1887-BABIES-1887**  
To the mothers of any baby born this year we will send on application a Cabinet Photo of the "Sweetest" (infant) heathiest baby in the country." It is a beautiful picture and will be a treasure to the heart. It shows the good effects of mother's milk. Much valuable information for the mother given. "Give date of birth."

Wells, Richardson & Co., Burlington, Vt.

**BEYOND:**  
A Record of Real Life in the Beautiful Country over the River and beyond.  
For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

The "GRAD" of St. Carroll (Ill.) Seminary will show students of small means how to gain a College, Medical and Art education. Send for one.

**WHAT SHALL WE DO TO BE SAVED?**  
By R. C. INGERSOLL.  
Price, 25 Cents, Postpaid.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

## MASON & HAMLIN ORGANS.

The cabinet organ was introduced in its present form by MASON & HAMLIN in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organ has always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, have invariably taken the highest honor. Illustrated catalogues free.

MASON & HAMLIN'S Piano Stringer was introduced by them in 1882, and has been pronounced by experts the "greatest improvement in Piano in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and towns, sent, together with descriptive catalogue, on any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

**MASON & HAMLIN ORGAN & PIANO CO.**  
154 Tremont St. Boston, 46 E. 14th St. (Union Square), N. Y.  
149 Wabash Ave., Chicago.

**Land Kansas, Minnesota, Iowa.**

PRairie Land in all three States for sale or rented. FERTILE LAND in Minnesota, around beautiful lakes. IMPROVED FARMS in Iowa and Minnesota, with good buildings.

Pay terms, clear titles, cheap excursions. Send for circulars, maps, pamphlets, etc.

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Papers Sent Free.

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MISS M. S. CARR,  
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## FORT SCOTT, KAN.

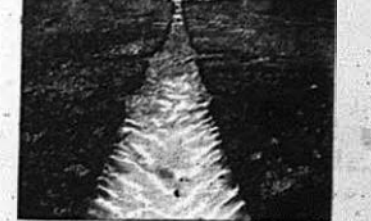
The Pittsburg of the West.

Fort Scott, with her Natural Gas wells, Lubricating Oil wells, immense Capi fields, inexhaustible quarries of cement, and built of stone, having artistic wells, first glass-works, brick and Potter's Clay, and other natural advantages, is the greatest manufacturing point in Kansas, and is not just rising on a career of unexampled prosperity. Note the following facts:  
Population 14,000 increase since 1880 of 12,000. Four distinct railway lines, and three more building. New buildings going up to cost over \$1,000,000. Real estate sales in one month, \$1,750,000. Among established industries are:  
Natural Gas and Lubricating Oil wells, Coal mines, Sugar refineries and Cement Works, brick yards, sugar works, a large glass factory, numerous potteries, saw and wood and flouring mills, carriage works, tobacco factories, foundries, machine shops, etc., etc. Liberal aid to factories. Free schools and churches, and no saloons. Fertilizer, \$10 per acre and up.  
Fort Scott offers unequalled opportunities for the farmer, man, manufacturer, merchant, and real estate investor. City property doubled in value every few months. Write for a free copy of the "Southern Kansas" telling all about Fort Scott. Inquire left promptly answered.  
R. F. SCOTT & CO.  
Real Estate and Loan Agents.  
Fort Scott, Kansas.

We control 1,200 choice acreage lots at \$125 to \$1,000 each one third cash, balance 1 and 2 years at 8 per cent. Special attention given to foreign capital.

## REDUCED Excursion Rates

ON ALL ROADS WEST OF THE OHIO RIVER.



KEARNEY'S WATER POWER.  
(Engraved from Photograph taken July, 1887.)

## To Kearney, Nebraska.

("The Minneapolis of Nebraska.")

TO ATTEND THE

## Great Auction Sale

Of City Property.

ON OCTOBER 14 AND 15, 1887.

KEARNEY is fifteen years old. It is 700 miles west of Omaha, on the Platte River, at the junction of the Union Pacific R. R. and the M. & N. R. R. (Burlington system). In near prospect are the Missouri Pacific, the Rock Island and the Atchafalaya & Topeka systems. It has 7,000 population. This year its growth has been that of the typical, pushing Western city. This year its progress is phenomenal rapid. After four years' toil, and the outlay of over \$100,000 of public and private funds, its water power has been magnificently developed, converting the waters of the Platte river over a dam with seventy feet fall, conveniently near the heart of the city. Turbine water wheels are being put in, and all arrangements are about completed for supplying mills and factories of all sorts with practically unlimited water power, at trifling expense.

City Real Estate has doubled and quadrupled in value in a few months, and advances rapidly every month. To protect the public against extortion, and to encourage outside capitalists, investors and manufacturers to visit Kearney, THE KEARNEY LAND AND INVESTMENT COMPANY, composed of men whose large local business interests lie in promoting a rapid development of the city, purchased a large body of land in the heart of the city, have arranged, economies at reduced rates on all roads, and on October 14 and 15, 1887, will conduct a public sale, when nearly 500 business and residential lots, and factory sites, among the choicest of the city, will be sold under the hammer for whatever they may bring, on very easy terms. This property must double in value in a few months.

Kearney will be a manufacturing and wholesale center of 50,000 to 100,000 population in a very few years. No other place, in hundreds of miles in any direction, has equal facilities for great growth. It is in the midst of a wonderfully rich farming country, where lands are still very cheap. Come to KEARNEY.

Remember, excursion reduced rate thirty-day tickets will be sold on all the roads west of the Ohio River. Leave your Western excursion trip before can be with us at Kearney, October 14th and 15th, at our great sale. Please write for further information. Our illustrated descriptive circular, "All about Kearney," gladly sent free. Address:

W. E. WILLY,  
Kearney Land and Investment Co.  
Kearney, Neb.



Voices from the People.  
INFORMATION ON VARIOUS SUBJECTS

The Christian's Creed.

List to the dreamy tone that dwells  
In rippling waves and sighing trees;  
Go, bearken to the old church bells,  
The whistling bird and buzzing bee.  
Interpret right, and ye shall find  
The Love and Glory they proclaim;  
The chimes, the cressets, water, wind,  
All publish, "Hallowed be Thy Name."

The pilgrim journeys till he bleeds,  
To reach the altar of his love;  
The hermit pores above his beads,  
With zeal that never wanes or tires.  
But boldest rite or longest prayer,  
That soul can yield or wisdom frame,  
What better import can it bear,  
Than "Father, hallowed be Thy Name."

The sinner kneeling to the sun,  
To give his thanks and ask a boon;  
The captive of the idle one,  
Who laughs to see the round moon;  
The saint well taught in Christian lore,  
The Moslem bowing at his flame,  
All wonder, worship, and adore,  
All end in "Hallowed be Thy Name."

Whatever be man's faith or creed,  
These precious words comprise it still.  
We trace them in the blooming mead,  
We see them in the flowing rill.  
One chorus hails the Great Supreme,  
Each varied breathing tells the same;  
The strain may differ, but the theme  
Is "Father, hallowed be Thy Name."

"SPIRIT OF THE MILFORD BARN," JOHN LOFFLAND,  
Feb. 1855.

Thomas Paine.

In the general onslaught of bigots against the name of Thomas Paine, the fact is overlooked that he was a man of strong religious feelings, which is manifest throughout all his works. In the general antipathy which he has aroused against bigotry, even people disposed to be atheists, are sometimes misled into supposing that he was an avowed atheist. A lady with whom the writer was acquainted (related an avowed atheist), was surprised when she read the following quotation from Mr. Paine's "Age of Reason," second part:

"Any person who has made observations on the state and progress of the human mind by observing his own, cannot but have observed that there are two distinct classes of what are called thoughts: those that we produce in ourselves by reflection, and those that come into the mind from without. I have always made it a rule to treat those voluntary thoughts with civility, taking care to examine as well as I was able, if they were worth entertaining; and it is from them I have acquired almost all the knowledge that I have. As to the learning that any person gains from school education, it serves only like a small capital to put him in the way of beginning for himself afterwards. Every person of learning is finally his own teacher; the reason of which is, that principles being a distinct quality to circumstances cannot be impressed upon the memory."

The above quotation says very strongly of one of the phases of modern Spiritualism. The truth seems to be Mr. Paine was on the high road through observation to Spiritualism without suspecting it. One of his friends, a Methodist clergyman, directed his attention to the frequent conversions of ungovernable coarse, willful-minded men, pests of society, who through the furor of shouting Methodism were tamed down to the docility of lambs. As a fact Mr. Paine could not deny it for such cases had come under his own observation.

"Might it not," he remarked in a letter to his friend, "be accounted for on this newly discovered element in man's nature, animal magnetism, brought into notice by Mesmer? For what you state, my dear friend, is quite beyond the skill of logic or the shafts of ridicule." Here again Mr. Paine was on the right track.

There has been various vain attempts made to extract from Dr. Franklin the odium of denouncing Mesmer as a bold and unblushing impostor, and charlatan; but Franklin's letters to his friends in the United States, published in his work, tell against him.

Franklin was a Spiritualist, no doubt, and it is no surprise that he should recoil at the first sound of the ladder. He was perfectly excusable, as the proof came in such an unscientific questionable shape. Read the following letter to a relative:

"We have lost more dear friends, relative, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he is dead. Why should we grieve when a new child is born to the immortal. We are spiritual. These bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures; it is a kind and benevolent act of God. When they are unfit for these purposes and afford us pain and become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them."

"Death is that way. In some cases we choose a partial death. A mangled, painful limb which cannot be restored, we willingly cut off. He who plunges out a tooth with a freer will than you can give it; and he who quits the whole body part at once with all the pains and diseases it is liable to have or capable of making."

"Our friends and we were invited abroad on a party of pleasure which is to last forever. His chair was empty first and he has gone before us; we could not conveniently start together. Why should you and I be grieved at this since we are soon to follow and know where to find him?" D. B. Brooklyn, L. I.

Our Institutions in Danger.

By the close of the present century, and perhaps earlier, there will not be an acre of the public domain upon which corn and wheat can be raised without irrigation, subject to pre-emption or homestead entry within the present limits of the United States. Real estate will increase enormously in value. Our surplus population, no longer having the fertile area of free land over which to diffuse itself, will accumulate in cities. The rich will become richer and the poor will become poorer. The middle class will gradually disappear, as the struggle for existence becomes fiercer and relentless. A dim consciousness of impending peril has already penetrated the public mind, and in obedience to its admonitions the Chinese have been excluded with barbarous rigor, in violation of treaties, and notwithstanding the notorious manifesto of 1863, that "exclusion is a natural and inherent right of all people," and that any declaration, instruction, opinion, order, or decision of any officer or government which tends to discriminate against the Chinese is "inconsistent with the principles of this government." In obedience to the same impulse, the acquisition of real estate by aliens has been rigidly limited by act of Congress. The demand for further legislation in the same direction is imperative, and cannot be disregarded. The sophistical claims of citizenship of the unrestrained admission to citizenship of alien paupers, fugitive felons, and the avowed enemies of the social contract, must cease. Our capacity for assimilation is exhausted. More than one million skilled and unskilled laborers are now unemployed, or employed at wages inadequate for the support of themselves and their families. Trade and industry are menaced by unlawful combinations that resort to the destruction of life and property to accomplish their designs, and the hour is approaching when the active cooperation of the conservative forces of the country will be necessary to prevent destructive organic changes in our social and political system. The constant infusion of fresh blood is essential to national health, but there is no blood poison so fatal as adulteration of race. We are no longer homogeneous. Unity of purpose and interest does not exist. The borders of socialism and anarchy are opening, and under the red flag, drilled and armed, inflamed by incendiary appeals, denouncing property as robbery, and openly declaring war against all social institutions. —Senator Ingalls, in the Forum for September.

THE DEMONIAC THEORY.

"That theory expounded by the Adventist preacher lately in Cleveland, Ohio," said a prominent Spiritualist there, "that spiritualistic phenomena are of demonic origin is not new, and it isn't peculiar to the Adventists. Catholics generally take the same view and the theory is the refuge of a great many people who can't deny the phenomena, and who don't want to accept them for what they really are. Such people are more reasonable than those who persistently shut their eyes against the facts and deny the phenomena altogether, and they really have some grounds for their belief. It is a fact, as every careful investigator of Spiritualism knows, that there is something essentially devilish about a good deal of the phenomena commonly evoked, and that if his satanic majesty isn't back of it, there is much about it that seems consistent with the character usually ascribed to him. So it is not strange that people who have not studied deeply into the philosophy of the thing and searched out its real origin feel like ascribing the whole business to Satan, although that is an error of course. As a matter of fact, those who have gone the deepest into this subject and studied these phenomena with the most care, while they are equally sure that there are devils in the world, are also sure that there are devils in the miserable world and that they are quite as evil and annoying sometimes."

Views of a Spiritist.

"Dr. Wells," who speaks from the spiritual side of life through the telegraphic mediumship of W. S. Rowley discourses as follows as to the devil:

It would seem very strange that nearly all orthodox sects attribute so much power to that mythical being, the devil. Were they to be believed he is coequal with God himself in knowledge, power, omniscience and omnipresence. Permit me to say now that the spiritual side of life is the real side, and as far as the theory is concerned of there being a god of evil, otherwise known as the devil, that being is purely and wholly a myth. Taking the existence of such a being for granted, everything evil or supposed to be evil, is attributed to this mythical being thus endowed with a distinct personality. When we weigh the matter carefully we must see at once that this theory infers a division of power and a duality in the great ruling force by which man is governed. If, then, we divide the power belonging to this great force of cause we take away immediately some of his prerogative and reduce him to one of very unpleasant and unprofitable partners. I will say once for all that no such being exists. Evil is only a relative term signifying in its broadest sense a perversion of good. That which is good should be evil to correct it, and thus we find that there were three such beings as his satanic majesty his prerogatives would be constantly changing.

Humble Spiritualism.

It seems extremely strange to a thinking man that those who have their conceptions of their creator upon the Bible should deny the truth of inspiration through spiritual agency. Reading the Bible carefully, if they will from lid to lid, they will find that every thought that appeals to man's higher nature and purer sensibilities comes direct through spiritual manifestation. Hagar in the wilderness cheered and consoled by a spirit; Jacob wrestling with a spirit; Lot listening to a warning; Samuel returning to Saul through the medium of Endor, not the "witch," that word only appears in the heading of the chapter, placed there by the translators; Shadrach, Meshach and Abednego, protected by spirit influence in the fiery furnace, and so on coming down to the new dispensation. In the first chapter of Matthew we find mention of a spirit of the Lord which, being properly translated, should read from the Lord, leading the people of the Savior to come. We pass along many instances of spirit manifestations, to the opening of the prison doors without human agency, Peter released and going to the house of one of the brethren. Again we read of the master himself after crucifixion appearing to show the doubting Thomas, whose namesakes are legions today, where the nails pierced his feet and hands and the spear which pierced his side. Later on we find St. Paul becoming entranced, so that he was carried into heaven and heard unspeakable words, and thus we find spirit manifestations in chapter after chapter, page after page, saying nothing of the prophecies, until the climax is reached in Revelation, where St. John, the revelator, was entranced and in a measure fore-shadowed future events. His mind, however, living under the influence, in some degree, of the age, or rather the doctrines of the age in which he lived, mistook the spirit for his God. There are only a few instances of hundreds I might mention in this good book.

Angels and Spirits.

Are the same. No such beings as angels that have never gone through a physical life exist; hence the two terms are, as I have stated, synonymous. Angels being only highly developed spirits, it is only through willful or ignorant conception of these angelic visitants that these communications are attributed to this mythical devil. It is not strange that in this enlightened age there are still those who are ready to hang round the necks of the coal tails of those wicked, ignorant, self-opinionated bigots of the dark ages? But let them say what they will, the bars are down now and the gates are open. God's sunshine filled with truth and love is flooding the earth and the beautiful pure flowers of truth, knowledge, love, mercy, justice, faith, hope and charity, are springing up even under the cave roughs of the most sectarian churches. There, it is true, spirits who go into the world as they leave the body, and if they are permitted, as they are in fact, to communicate, if they were untruthful in life their communications will be of course untrue. Such communications may be mistaken by good people for the voices of devils. But as you would not seek their society while in the physical body nor believe them, neither should you countenance them in their spiritual form, for Paul has assured us that we have both a spiritual and a physical body, and no good Christian will dispute his own authority. It would be a strange thing if the mere change of form should bring about so complete a metamorphosis.

A low, degraded, licentious, immoral spirit just released from the body is not transformed into a pure and holy angel of light. It is against reason, against nature, and hence against God's will, for nature is one manifestation of his will. So, then, if you wish to make a fountain of light, you must expect to drink pollution. So will communication with evil spirits. You will expect to get just such spiritual drink as would naturally come from such a source. Seek, then to counsel only with those that are good. Follow the good St. Paul again and "try the spirits." Use the same good sense as in selecting earthly associates and you will need not fear contamination and you will never mistake an angel's voice for the deceptive counseling of an evil spirit.

"All nature is but God's stupendous thought, which he in love and wisdom hath outwrought. All things co-operate and ever bend To serve each other for a noble end. But prebends have outstripped man's feeble sense His just conception of omnipotence. So stander-d reason and God's light within. He ever thus his purer thoughts are sin. O, man, be just to reason and to light, Dispel the moral gloom that dims thy sight; Whate'er thy honest judgment doth commend Pursue with freedom and in love defend." —Patriot, Cleveland, Ohio.

Canada.

The camp-meeting at Canadaga has closed, and the people have returned to their respective avocations. Never has there been a more prosperous year there, either spiritually or financially.

I left Canadaga camp, Sunday Sept. 4th, and am now the guest of Mrs. Dr. Matson, 248 North Division street, Buffalo, N. Y. I am feeling recuperated in mind and body.

Sister Little closed the camp with a pathetic appeal to the Spiritualists for more active work in the coming year, and for more purity, sincerity and truth in their lives. Brother Howell also spoke in the morning upon "Death Unveiled," which had a good effect upon the audience. Although the season was a grand success, and the believers in our philosophy leave Canadaga camp grounds with a deeper love for God and the angel world.

Buffalo N. Y., Sept. 5th, 1857.

Miss Laura Mink, a filled preacher of the gospel of temperance, has been speaking at Canadaga. She is a graduate of the college of the blind at Vinton.

Excellent Physical Manifestations.

To the Editor of the Religio-Philosophical Journal:

Spiritualism is slowly, but surely and steadily gaining ground here, notwithstanding we have had no lectures stop in this vicinity for several years. By the distribution of the grand old RELIGIO-PHILOSOPHICAL JOURNAL, and the other spiritual literature, quite a number of families are investigating by means of home and private circles, and quite a number of the best citizens have become very much interested.

During the latter part of last, and beginning of the present month, Prof. Geo. V. Cordingly, of St. Louis, paid a visit to his old home in Mount City, Ill., more to recuperate his failing health and to see the friends of his youth, than to hold spiritual seances. But the public were so interested that he was allowed but little leisure time for rest. He was induced to hold three seances in this neighborhood, two at the residence of Mr. George Gould, and one in the home of your humble servant. At each seance he allowed himself to be placed between, and held firmly by, two skeptics. The seances were held both in the light and in the dark, the whole circle joining hands around a common walnut center table. During the dark seances, fans, mirrors and instruments used, other articles were moved and floated around the room. A music box was wound up and carried about by spirit hands. A spirit claiming to be my father-in-law, played the tude, "Old lang syne," using the violin, and playing the tune in the same style he used to play it while in this life. Each one in the circle was touched by the hands, varying in size from small children to that of a large man. Hands were also seen very plainly, spirit fingers turning their own light for that purpose, the lights seeming to come out of the ends of the fingers of the materialized hands, which could be plainly seen as far up as above the wrist.

At the seance at my house, the medium sat between two skeptical men, who say that he did not get loose, nor make any effort to do so. Just at the close of the dark seance two of the attenders were taken from under them and placed upon the table at which we were seated. One of the chairs was taken from under one skeptic who was holding the medium.

The light seances were also very interesting. The medium hand was controlled automatically to write communications to the different ones in the circle, while at the same time his vocal organs were used to speak by the different controls, giving many startling and convincing tests.

Mr. Cordingly seems to have various phases of mediumship, and while here he gave the best satisfaction. There was no opportunity or inducement for fraud; even the most skeptical admitted the manifestations were caused by some power other than that known to man.

A good public teacher and test medium would be well received here, and also at Mount City and Cairo, Ill.; but none but those with clean records need apply. A Dr. Abbot turned up in Cairo not long since, and was kindly treated and supported by some of Cairo's best people, but the true character of the man was discovered in good time, and he left for a more genial clime "between two days."

America, Ill. W. H. LEIDIGH.

The Haunted East—An Apparition.

To the Editor of the Religio-Philosophical Journal:

It is curious how sometimes in a mixed company we often meet people, entire strangers to us, who know friends in whom we love, or who fall in with us upon certain articles of faith which are dear to us, and we become at once comrades and allies. I was once in this little country place where I am staying at present, speaking to a gentleman upon a certain machine I had heard of. "You will be surprised," I said, "when I tell you that the inventor thought it all out, saw its defects in his mind, arranged it and re-arranged it, and made it, mentally, a perfect and lasting thing before he had the machine constructed. To me it is an act of mind, both of mind and memory." I noticed that he often smiled, and a peculiar look crossed his face, as he quietly remarked:

"I believe I am the man," and so he was. One evening when all the guests of the L. house were seated in the parlor, the question was put, "Are there any haunted houses in the town?" "Yes," was the immediate answer; the house on the main road about a mile from here, standing back in a small grove of pines, has a story attached to it, and which has been generally believed. It was owned by a shoemaker, and he had a friend whose feet were not only exceptionally large but difficult to fit, and he kept the last which was made for him in the house. At last—no page intended—the two men and a quarrel, and it was so bitter that it ended in hatred. The inventor, however, would not give up the last, and the man for whom he had always worked, died suddenly. Then the last began to caper. Night after night it would clatter over the floor of the work-shop, which was in the upper story, and if some one did not go up stairs, it would clatter down the stair-case, and thump against the door. My informant said, that some of his incredulous friends would not be convinced until they had gone there themselves, and seen the last coming down stairs.

A lady then said that she had been very skeptical about the future, but a friend of hers went on a yacht to be gone a week, on a pleasure trip. The second night out he heard his wife's voice at the bedside, calling him three times, so near and so naturally that he answered it each time, and then convinced that it must be supernatural, he arose, and jolted down the exact hour moment. On his return he found that his wife had died at exactly the moment that he had heard and answered the voice, though he had left her in perfect health.

A gentleman then said, "I had a man working for us, who was a twin brother had gone to sea. One day, when we were getting in the bay, my father called this man, whose name was Sam, to come to the bar. He says distinctly saw Sam's twin brother come up with him, side by side, but turning to go in the barn, as he came out to meet Sam, the man was alone."

"Where is your brother Joe?" asked my father. "Why, at sea, I suppose," was the answer. "I distinctly saw him walking all the way from the old oak where you were working by your side," said my father, "and you were quite near me when I went to the bar, and he had returned." Sam turned pale as he said, "I hope nothing has happened to him. I've been thinking of him for the last half hour."

Something had happened. Sam's twin brother had been drowned at sea, at exactly the time so far as they could learn, that my father had seen him. A. R.

Profit-Sharing.

With all the limitations and cautions which a careful survey of the past profit-sharing thus far at home and abroad, will suggest, it remains true that there are in the new scheme immense possibilities, yes, immense chances, of good. It will surely tend to do away with the great majority of strikes, if experience is any witness; it will tend to increase the net profits of the employer by raising the level of labor in quantity and quality; it will satisfy most of the well-grounded claims of the working classes for a fuller and more equitable share of the wealth of the world; it will tend to increase the power of the weaker to the stronger; it will tend to bring about peace and friendship, as it is, in fact, a partnership between master and man; and when further problems rise in the industrial world, as rise they must, it will enable us to confront them with far more confidence than we should have met them had we been standing upon the present inequitable and unsatisfactory basis of the pure wage system. The employer, on the other side, will surely come in time to see that there is a more excellent way than the present way, which leads to perpetual contention. Competition will, of course, continue, but it will be a natural competition of establishment with establishment on horizontal lines of division, as Professor Jerome has said. The present doctrine is that the workman's interests are linked to those of other workmen and the employer's to those of other employers. Eventually it will be seen that industrial divisions should be perpendicular, not horizontal. The workman's interests should be bound up with those of his employer, and should be pitted in fair competition against those of other workmen and employers. —Nicholas P. Gilman, in the Forum for September.

Rev. Dr. Bacon and Rev. Henry Ward Beecher were once disputing on some religious subject, when the former accused the latter of using wit in his preaching. "Well," said Mr. Beecher, "suppose I had pleased God to give you wit, what would you have done?"

The Practical Value of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

A writer in a recent number of the RELIGIO-PHILOSOPHICAL JOURNAL, particularly draws attention to the waning influence of physical mediumship and the indifference of the public in regard to it. He goes on to deplore the trashy utterances of so many so-called inspirational speakers, and points out that which every earnest professor of spiritualistic truth has long recognized, that the churches pay liberally for sermons which, laying no claim to inspiration, are worthy the study and attention of the people.

Certainly Spiritualism, as expounded by its inspirational prophets does not commend itself upon the score of intellectuality. The time has come, when it must either do so or lose all hold upon the public as worthy of respect.

Physical mediumship is so common, and so much that it is ignorantly looked upon a few years ago as demonstrative of spirit control, is so well recognized now as referable to ecstatic mental conditions, that it is well to consider more particularly what the practical value of Spiritualism has been and will be. Its first value in our time (for the phenomena of Spiritualism are, of course, as old as man himself) or rather of its modern phase, was to arrest attention. Ecclesiastical dogma, so bedazzled the judgment that (valuable belief in hell on the one hand, or materialistic indifference or skepticism on the other, ruled the minds of men. There was no half-way house. Either there was a stereotyped heaven and hell, or there was no immortality at all; *ad carpe diem* was the motto of the skeptical world. Spiritualistic phenomena, if they were worth anything, were valuable as demonstration, a possibility not included in orthodox, and not allowed by skepticism. They proved a continued existence to be fact in nature, independent of conduct, and dependent entirely upon laws with which the world is already familiar; in a word, Spiritualism abolished the supernatural. Existence in the body becomes, in the light of reliable proof of the spiritualistic phenomena, merely a passage from prior to later existence, a temporary abode, in short, in a body, to be changed for temporary residence elsewhere, another and more ethereal form, to change possibly again. No spiritualistic phenomena ever has or ever can prove immortality. Its utmost claim is to establish the fact of the probable continued existence of those whose earthly experiences is over. It is the string upon which the pearls of hope are strung, whereon we lose the pearls alone, for the hope of immortality was born with man.

Hence Spiritualism is neither a religion, a philosophy, nor a science; it is neither a revelation nor an inspiration; it is simply the demonstration of a fact, and as such will need scarcely no longer in itself interest those who have obtained demonstrable evidence of the truth of the fact. Unless its professors and inspirational speakers can supplement the proof of continued existence by intellectual aspiration, unless they realize that cultivation, knowledge and high standard of right and aspiration are as essential after the proof of continued existence has been given, as it was before, and will be, when by evolution man here associates with man a stage further on the road, Spiritualism must lose all practical value. The children of those whose attention was arrested by the first mention of phenomenal Spiritualism and nothing to arrest their attention in such facts. They are familiar to them and have for them no practical value. Their work is done for this generation, and the practical value of Spiritualism now lies in the development of a higher spiritual philosophy by intellectual culture. Without it Spiritualism can appeal only to the ignorant and superstitious, or transitory to those who in affliction turn to it for emotional comfort. No emotion is created, and no comfort is permanent; hope is even but of immortality, longed for and unobtainable, is accompanied by higher possibilities of growth and culture for the individual. Spiritualism needs above all, education to enhance the practical value which is already waning. JAMES E. RUTZ-REES.

The Convulsionaries of Agosta.

To the Editor of the Religio-Philosophical Journal:

The bi-monthly *Revue Spirite* of Paris, Aug. 1st, publishes an article copied from *Le Petit Marin* (a secular paper of southern France), of which the following is a translation:

There has been a great stir for some days over certain remarkable phenomena that have taken place in a small village in the vicinity of Rome, called Agosta. It is a place in the commune of Suburo, a province of Rome, containing about fifteen hundred inhabitants, whose occupation is farming and vine culture.

During a month the whole country round about has been busy turning and the people imagine it possessed of the devil. Two villagers, Faust Capani and Francis Masini, were one day seized with epileptic convulsions, and the gravity of the attack was such that they uttered cries sufficient to frighten all the neighbors. Not knowing how to cure the infirmity, the country people began talking of bewitchment and witchcraft.

These spirit manifestations were not long in being accepted as valid; further, they went so far as to say that the witches were in direct communication with his satanic majesty and obtained from him everything they wanted. This was believed all the more readily when a few days afterwards other persons were seized with the same kind of convulsions.

When these attacks came on, the victims spoke in foreign tongues and prophesied the future if we are to credit the report of the villagers. The convulsionaries soon reached the number of twenty, and the fact spread a great alarm through the country. The old people no longer went to bed at night without scattering salt over their door-sills and placing their broom against the door. The young people hung amulets around their necks to ward away the Old Nick.

In view of the great excitement which these revelations caused, the syndic Joseph Cecili thought it best to notify the prefect.

The parish priest, Mr. Louis Urban, also interfered with his religious authority. Dressed in his stole and surplice, he presented himself for the purpose of exorcising the demon who, according to his idea, had taken possession of the convulsionaries.

"Devil," cried he, "in the name of God, I command you to come out of this person!" "I will not come," replied the evil spirit. "If the pope himself should come and order me out, I would not leave. Go away from here."

At this rough reception the priest did not wish to have anything more to do with the business. By order of the prefecture a lieutenant of rifleman and his company came from Suburo to Agosta. Three physicians were also sent who pronounced the disease epileptic, and that all these prodigious manifestations did not prevent the inhabitants from believing in devils.

Two young girls, as soon as they were attacked, barked like little dogs; two young ladies about twenty years of age and of rare beauty, whose names are Josephine Masini and Lucy Pizzini, became convulsed as soon as they withdrew from a boy, John Giorgetti, who was similarly affected.

Such is the actual situation at Agosta. The presence of the rifleman, it is true, has somewhat quieted matters, but the citizens are none the less on the lookout for means of exorcism. There is not a house in which many times a day holy water is not sprinkled in order to keep the devil at a distance.

A Sensible Aim.

The leading editorial in the *Carrier Dore* for the 3rd inst., starts off in the following sound and reasonable way:

The paramount aim of the *Carrier Dore* is to present a practical, every-day Spiritualism that will assist the people into higher physical, mental and spiritual conditions. A Spiritualism that takes hold of the lives of the day, and from its higher, purer plane reflects light upon the darkness, and imparts wisdom to the ignorant; that will bring order out of chaos, and plant the white banners of peace upon the fields of strife and discord. We do not wish to expatiate so much upon the beatitudes of a life to come—of a beautiful "summer land," in the words of the hymn—as we wish to learn how to start a "summer land" here and now, where the sweet rays of human love, true friendship, and the much-talked-of "charity," may find congenial soil in which to take root and send forth their fragrant blossoms. We want a "summer land" right here, where every child of humanity shall have a home, food and raiment, and where the unfortunate and suffering are warm, happy and praising God, and where the "have-nots" have "when they get over there," can have that "chance" here instead.

Notes and Extracts on Miscellaneous Subjects.

A former member of the Georgia legislature, now living in Athens, has an autograph album with all the names of the members. Several of them made their "X."

"Uncle" Willis Blackwell, who was born a slave on the plantation of William Russell in Fauquier county, Virginia, Nov. 23, 1775, is still alive at Great Bend, Kan.

Vandille's food consisted of bread and milk, with the addition of a glass of sour wine on a Saturday; his religious mile was one farthing per week, and at his death he left \$4,000,000 to the kings of France.

Lieut. Hearn says that though he has sailed 50,000 miles in the Galatese the Halifax course is the best he has ever seen. C. H. Colt, of the Danvers is equally enthusiastic in his praise of the Nora Scollis sailing-water.

An arrolle fell near the line of the Mexican National railway a few days ago between Morelia and Patzcuaro. It plowed a furrow on the surface of the earth 100 yards in length, and at the end of its career buried itself nine feet under ground.

Abraham Burbank, of Pittsfield, Mass., aged 85 years, fell about thirty feet from a scaffold on one of his buildings two days ago, striking on his head and shoulders. He was considerably jarred, but was at work apparently none the worse for his big drop the next morning.

Cherokee County, Alabama, boasts of a negro who, at the age of 104 years, has been converted and baptized. The negro was formerly a slave of Mr. A. B. Bale, of Rome. He never took any stock in any of the religious meetings until one sprung up in his neighborhood, when he professed a change of heart.

Mrs. James Ferguson, of Chester county, Pennsylvania, found her young chickens disappearing very fast, and could not imagine what became of them until one day when she saw a frog leap out of a pond adjoining the poultry yard and carry one off. The pond was drained 200 frogs killed, and now the chickens are undisturbed.

A desperate conflict took place in Mexico a few days ago between Capt. Cook, owner of the large Corralviva ranch, and a cinquantina bear. The captain was on horseback. The bear rushed at the horse and tore a great piece of flesh from his rump, but did not reach the captain, who emptied his six-shooter into the beast and finally killed it.

Miss Maud McDord, assistant to the principal of the 9th ward school, Allentown, while riding near Chandlerville, Pa., was thrown from her horse and had her collar-bone and arm broken, just after parting from a friend. She was rescued and mounted her horse and rode home before making her injuries known to any one.

Dahlonega (Ga.) Signal says: "A good many people are accustomed to use peaches-bark tea when sick. So we will give them something new—at least to us—which several good citizens have vowed as the truth: When tea is made from bark that is steeped off upward the tea acts as an emetic; when steeped downward it acts as a cathartic."

Andrew Carnegie will introduce to President Cleveland the twelve members of the house of commons who are to visit this country in October, and present the memorial asking that differences arising between America and England which cannot be adjusted by diplomatic agency shall be referred to arbitration.

Cornelius Vanderbilt is about 40 years of age and worth certainly \$75,000,000 perhaps \$125,000,000. He is a tremendous worker, and his friends fear he is injuring his health by his assiduous attention to the details of his business. It seems strange to the world that a man working himself sick when he already has a larger fortune than he can by any possibility get rid of.

The Rev. Dr. C. A. Barto has the reputation of being the richest clergyman in the Christian church. He is a real estate owner in Manchester, Mass., where his light little figure may be seen every morning in his row boat pulling a vigorous stroke, with gray flannel shirt and big straw hat and face well bronzed with exposure, looking the picture of happiness and content.

A noted amateur photographer has rough manilla albums, each one devoted to one of his children. The first page shows the baby a day old, and not a trace of a smile without a picture of that child or some of its surroundings—the nursery, the house, its books and playthings. On some pages are family groups, in which the children figure. Beneath each picture is written the date, and the album will constitute a curious record for the future.

Mrs. D. G. Croly ("Jenny June") has been made president of Mrs. R. P. Newby's Woman's Endowment Cattle Company. The company has filed its certificate of incorporation in New Jersey, and has a capital stock of \$1,500,000, divided into 3,000 shares of \$500 each. The company has control of nearly two million acres of land in Texas and in New Mexico, on which there are now 6,000 head of cattle.

Some church of England clergymen propose to introduce a bill into the house of commons next year providing for greater liberty for clergymen and lay conformist ministers to preach in others' pulpits. In the meantime, arrangements are to be made, if possible, for the delivery, on a given day, of religious lectures of nonconformists in the houses of several churches.

Missionary C. D. Tenney some time ago resigned his place in China under the American Board on account of his independent religious opinions. He remained in China, and now thinks that he was divinely directed to resign because Victor Y. Hung Chang has chosen him to be tutor to his son, thus giving him a much more influential place in respect to the development of China than he could possibly have occupied as a missionary.

An odd practice prevails in regard to mourning for deceased relatives in Korea. Any one who has suffered such a loss goes about for a year wearing a kind of pointed basket on his head, which completely hides his face, and no one is permitted to address or speak to him. It is said that the early missionaries succeeded in entering the country and making their way about unquestioned by anybody.

"Ah," said an American one day to Mr. Edwin Arnold, "I have bitterly resented your wrongs in America." "Wrong? I thought," replied the poet, "I've Americans were all right in regard to me." "No," said the other; "I've seen 'The Light of Asia' sold for five cents, and I knew that you would never care six pence for any of the thousands that were sold of it. I resent it." "Oh, no," said Mr. Arnold, "don't resent it. I know who sold it, and I don't want it to be five cents."

Some months since Col. Joseph S. Baughn, an Oglethorpe, Ga., bachelor, advertised for a wife. Col. Baughn was deluged with letters from all over the United States—in fact, more than he could conveniently answer. In his goodness of heart he distributed several of these letters among his bachelor friends, who opened correspondence with the fair writers. At least three weddings will be the result of this correspondence, one being a handsome young merchant of Lexington, who opened correspondence with a South Carolina belle.

The whole field of acres around the bridge over Little river, in Wilkes county, Georgia, is literally covered with fine arrow and spear heads, stone hatchets, knives, battle-axes, and almost every instrument of crude Indian warfare. Besides these are found many domestic articles, a mortar and pestles for making corn, pots, bowls, out of solid stone, and broken vases carved in rare and curious designs. These relics were washed down from a neighboring hill by the late freshet and scattered over the field. On the top of this hill, where the village was supposed to have been, was found a large pile of broken and defective arrow-heads which seemed to mark the spot where some old arrow-maker had his shop, making arrows for his tribe and receiving in return deer, bear, and other such game as the forest afforded.

Charles G. Leland has been folk-lore hunting in Florence. He writes to the New number of the *Folk-Lore Journal* to say that he finds it a land of promise of the most abundant fields that he has ever examined. His letter contains a story of a witch's jacket, which exhibits a new phase of superstition. "Eight years ago a child died in Florence by witchcraft," it began to waste away, and the parents took it about everywhere for cure or advice, but nothing did it any good. It withered and shriveled up and died. Then they found one day in its bed in a straggler, or the witchcraft, which had killed it. First there was a figure like that of a cock made of straw, full with feathers. With this was a long twisted cord, also stuck full of feathers put in crosswise."











# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

SCIENCE, LITERATURE, AND ART.

LO Draper

W. BAKER, ENO-CHICAGO

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## THE FOUNDATION STONES.

A Discourse Delivered Before the Meadville Theological School by H. H. Brown.

(Reported for the Religio-Philosophical Journal.)

"As a wise master-builder I laid a foundation." 1 Cor. 3:10.

Every builder knows that when he builds, be it hut or palace, mart or temple, he must first prepare his foundation. The larger and more enduring the structure, the deeper and stronger the foundation. Far below the ooze of East River sink the piers of Brooklyn bridge and on the solid bed-rock of Badloe's island rests the foundations of "Liberty Enlightening the World."

In like manner the wise master-builder in the realms of ethics, science or religion, must sink the foundations of his structure deep below doubt, sentiment and prejudice. He builds not like these for time, for even the bronze hand of Liberty with her torch shall decay and be forgotten, and oblivion shall sometime claim as her own the mighty bridge, but he who builds in the realm of mind builds for eternity.

All true teachers are master-builders in the realm of mind, and like Paul they are "wise" and lay a sure foundation.

To be wise builders is an admonition that applies with greatest force to the religious teacher. He who would bridge the gulf between life and death, God and man, should build more carefully than the architect of Brooklyn bridge and he who would enlighten the mind for eternity should like the statue of Liberty have solid rock beneath his feet.

The wisdom of the master-builder is in his preparation. Paul was thus wisely prepared. Not that his views have been vindicated by the centuries, far from it, but time has vindicated his spirit. He spoke not by authority of the past, not by external authority, but only by that within. He wrought for conscience. This is the only wisdom.

As in his time, so now, there can be but one "call" a minister can have. It is the call of conscience to "speak the truth," truth as it is to himself revealed by his reason and his conscience. For it is not our words that do the good, that vindicate our right to teach. It is the spirit in which we speak that gives them life and is our vindication. The man is of more value than his words. It is the moral element that inspires them, that makes them of worth. Fire lights fire; love begets love; enthusiasm is born of enthusiasm, and inspiration produces inspiration. What the preacher is, and not what he says, does he give his people and Paul has not given us philosophy, but has given us himself.

For this reason the preacher must have a sure foundation on which no wind of doubt, no storm of opposition, no earthquake of suffering, no tornado of agony can shake. He must stand firm and thus become a Rock of Ages to his people, as they have a right to expect him to be, amid all these doubts, fears and sufferings. The rock of a rational conviction and an intuitive faith must be his.

And this pre-supposes as the first requisite, freedom. Without freedom of reason and conscience, and freedom to speak and act as reason and conscience shall dictate, there can be no preacher. There can be an echo only, but no living voice! A parrot but no prophet!

The wise master-builder then lives in an air of freedom—is an honest man. He must like the hero in Tennyson's last poem stand for the good and the true.

"Truth—for Truth—he worshiped, being true as he was true."  
Good—for Good—he followed, yet he looked beyond the grave.

Thus having carefully, in freedom, prepared himself he lays his foundation whereon throughout all future he can build.

Like Paul I laid mine long ago. It probably is unlike every other man's. I demand no one's acceptance. "It is mine, but not necessarily yours." No man can lay this foundation for another. No one can build on any but his own. I can build on none other than this. Like Luther I say, "Here I stand, I can stand on no other, God helping me." Others shall more nobly build on different foundations, and bells of joy shall ring for them from my steeple, for he who honestly builds, builds for man, for God, for time, for eternity.

And first I lay my corner-stone, inscribed as is the custom and laid with the reverence, love, trust and thankfulness of a warm heart, and thereon you may read the Hebrew word of old—"I am."

I cannot reason without God as a starting point. I can build neither science nor philosophy without God as the foundation; yet, please pardon me if I do not argue for God. I simply "announce" Him; and please do not ask me what He is, for I do not know. I only apprehend Him! I cannot comprehend Him. I have no conception of Him, for by neither sense or reason can I find him; by these I only find cause and effect, phenomena and law. But Conscience speaks louder than these, and says "God behind all!" And thus I do not argue for God; I simply know He is.

Upon him who does not thus recognize God I look as upon one blind and deaf in midst of beauty and melody. To such an one I could not argue the wondrous beauty of the sunset or the entrancing song of brook or bird. So for him who does not know God I have only a prayer that he may unfold to feel and know Him.

I am in full sympathy with Hegel when he says, "The Idea of God constitutes the foundation of a people." Yet I realize that it must remain only an idea, the loftiest, the grandest, the holiest man can entertain. Out of this idea, dwarfed by his own finiteness, warped by his selfishness and colored by his surroundings, man builds a conception of God; but it is not God. It is only that little picture of God that the man sees of Him. Therefore do not expect me to do the impossible, explain the unexplainable, fathom the measureless and grasp the infinite. Let us be content to say "God is."

I only know all infinite attributes that make God exist, because they must, as the background of what I know and can do. What I can do is only because of that which I cannot do. I measure an inch only because I cannot measure infinite space. I count the ticks of my watch as parts of infinite time. I count one as first of an infinite series. I weigh a pound as a portion of omnipotence. A fact is a part of infinite knowledge. I love, will, think and act only because there is infinite love, will, mind and power, out of which I can measure the little I possess. All these I possess and more—I have personality; therefore, that of which I am part must possess infinite personality, and when I say this, I have no conception of what I mean; I only know it must be; therefore, I come back to the thought of intuition with which I began and say with Max Muller: "There is a faculty—the religious—which in spite of sense and reason enables man to apprehend the infinite," and I settle down in the conviction of the Russian poet who says,—

"Being whom we call God and know no more,"  
and rest all argument where he rests his:  
"I am, and surely thou must be."

And to skepticism and science I say with Sidney Lanier:  
"I would thou left me free to live with love  
And faith, that though the love of love doth find  
My Lord's dear promise in the stars above,  
The clouds below, the flesh without, the mind  
Within, the head, the tear, the smile."

As an inevitable corollary from this knowledge of God comes my next corner-stone, for God being spirit, man must also be spirit, and the next fact on which I build is—Man is a spiritual being. This I build is first demonstrated to my consciousness. I know there is a Me, that amid all changes changes not. Surroundings, nay, the physical body may change, this Me is permanent. The non-me is material, but the Me is its master and its opposite, therefore spiritual.

Without this basis—man is a spirit I could not build. When I reason upon matter alone, I am wrecked in my speculations. There is many a phenomenon for which I have no solution. The bridge I have builded has not spanned the stream. One pier only is raised and midway the stream my structure stops; but when I erect the pier of spirit on the opposite bank I pass over in ease and safety. To drop the figure—the hypothesis of spirit enables me to explain all the phenomena of life and till it falls me I must regard it true. This is the method of science. She establishes an hypothesis and if it explains phenomenon it is regarded as truth.

Here is a wise passage from Tyndal, in regard to two hypotheses of science, gravity and interstellar ether.

"When the law of gravitation first suggested itself to Newton he set himself to examine whether it accounted for all the facts. He determined the course of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes; the ebb and flow of tides, and found all explained by this law. He therefore regarded this law as established. On similar and if possible, on stronger grounds we found our belief in the existence of universal ether. If a single phenomenon could be provided which it was incompetent to explain, we should have to give it up; but

no such phenomenon has ever been pointed out."

So much for Tyndal, and as he says of his hypothesis, so I say of spirit, it explains every thing and therefore, I hold it as truth.

Inseparably connected with soul is my third corner-stone, Immortality. This like God and Soul is first demonstrated to my consciousness. I must say with Emerson, "To pronounce the word man—is to say immortality." And I cannot comprehend that condition of mind that needs reasons; or demonstrations of a future life. When I would reason without immortality, I find that I cannot reason an end to life, for I could as soon think of an end to time, intelligence, space, and infinity.

But there are millions whose intentions are either so undeveloped or blunted, whose reasoning faculties have out-run their religious, that they demand proofs. To such only is there any call to preach immortality; others know it without. Nature always meets the demands of her children, and there is no more need of ignorance or doubt in regard to soul and immortality than there is in regard to the rings of Saturn or the existence of prehistoric man. "Seek and ye shall find." But it was not the purpose of the pulpit to present this proof, any more than it is for the pulpit to show you through telescope the stars or through fossil prehistoric life. This realm of demonstration belongs to science. Religion uses what science gives her to build up character through spiritual development.

But to me there can be no religious system that is not builded on God, soul and immortality. Science may deal with matter alone, but I hold that she must arrive at whole truth deal with spirit also. Ethics can deal with this life only, but religion deals with God, man and the forever.

The chief handmaids of religion are Faith and Love. Love cannot think of its object of worship as annihilated, and Faith will not be limited in her flight to time and earth.

I decide for no one else; but, I do not see, how anyone can leave immortality an open question. I should think, if necessary, they would encompass sea and land to settle it. I do not even question how those who doubt or merely believe, can reconcile their position as preachers to themselves; it is enough for me to build on my own foundation, and I cannot build on a doubt. I cannot teach with an "if" in my mind, and had I the slightest doubt of a future life I would not enter the pulpit as a preacher. I must hold my face up to the clear light of immortality and proclaim it; not as a hope—all men, says Luther, have that; not as a faith—all men possess that; not as belief builded on those glorious intuitions of the soul, hope, faith and love; however much they serve me personally they will not serve me as teacher. This is a skeptical age when evidence is demanded, when there is a clearly perceived line of demarcation between belief and knowledge, and when it is a recognized fact that the most ignorant are the best believers;—therefore to me, the future life must be a question settled into as firm conviction as those I possess from geology, astronomy or natural history. Could I only speak a hope, others should speak it! Could I only say "I believe," those content with belief should preach it. When through tears the mother asks, "Where is my child?" there must be no "if" in my answer would I comfort her. When the husband asks for his wife, would I be a strong rock in the weary and of his sorrow I must not answer him with a doubt in my mind.

Not I should feel like a culprit were I to preach over the mortal casket words of consolation which were only the froth of the sentiments, while in the words of Beecher, "Doubt broods over the coffin."

Wise says Henry George in his "Progress and Poverty": "This life is only intelligible as the avenue and vestibule of another life." Then seeking, let us find the "Gates Ajar," and settle this question forever.

From convictions like this I can work, and they color my teachings as do those of geometry and chemistry, and where'er I go, comfort must flow as I say, "Your friends are not dead but risen, and gone before you to the spirit-land." The inspiration of Whittier's faith must go with me:

"I cannot feel that thou art far,  
Since near as need the angels are."  
And Longfellow's twilight thought, not as a poet's dream but as a fact, must give strength and peace:

"Then the forms of the departed  
Enter at the open door,  
The beloved and true hearted,  
Come to visit me once more."

And when I read of Jesus, Mary and Paul I must trust that like angel visitants are with the sorrowing now.

By our side they are standing,  
With blessing just as sweet  
As that they brought to Mary,  
Or cast at Jesus' feet.

Life then being immortal I hold to continual growth. The soul of man unfolds forever. I cannot think "stop" when I think of thinking, loving, willing, acting and the result of these forever. Here we are character-building and when we drop our mantles of clay we shall be character building still; therefore my fourth corner-stone is Eternal Progress. But there is evil in man; there is wrong and suffering, pain and anguish, still, behind it all I see only the Law of Causation,—happiness or misery the result of adequate causes, and for this reason I fill in between two of my corners with Justice, "the Law of Costs," or what Emerson calls "Compensation," and here he shall speak for me: "Justice," he says, "is not postponed; a perfect equity adjusts its balance in all parts of life. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed in silence and certainty. Every act rewards itself. You cannot do wrong without suffering wrong. Because of this dual constitution of things there can be no cheating. The thief steals from himself. The swindler swindles himself. The law holds with equal surety for all right actions. Love and you shall be loved."

Therefore would we not have the compensation of evil, we must do no evil, for as sure as we cannot escape time, we cannot escape the consequences, good or bad, of an emotion, thought or deed. Would we be happy we must do those things that produce happiness, and "God is in our debt, and surely will repay." This is the thought of Cousin when he says: "Justice is already in the world and the surest road to happiness is still that of virtue."

Again, I fill between two other corner-stones with Love. God is love; God is good. Providence is a good word here. From all the events in life there results development, and we call this character. Trial and suffering are as necessary as rest and joy. By hard blows alone can manhood be carved from the granite of soul.

"Heroes must be more than driftwood  
Floating on a waveless tide."  
Trial develops strength, and suffering, power; experience gives knowledge. Knowledge leads to better life. Character is thus the last product of conduct, and each of us in reviewing his past can see how wise has been the Hand that led him, and can realize that only divine Love could have been educator and guide. Goodness and Love abide in all things for us. Even though it be pain and anguish in love, "He leadeth me."

"Even though it be a cross  
That leadeth me."  
Love raised the cross. The eternal goodness of Whittier's "Trust" should be ours:

"All is of God, that is or is to be,  
And God is good!"

And let us say with David: "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me." On the third side of my foundation I fill in with Duty, "the Eternal Ought." From duty there is no escape. It is the voice of God in the soul. We have no alternative; we must listen to Conscience, and what she says do; if not at first we shall do it when bound on by suffering, and by experience we shall some time learn that right and duty are one; that ought and can are one.

"So near is grandeur to our dust,  
So near is God to man,  
When Duty whispers low, 'Thou must!'  
The youth replies, 'I can!'"

And sometimes we shall also learn that "the ought, the duty, is one with science, with beauty and with joy."

I have left only one side to fill. My corner-stones are God, Soul, Immortality and Progression. I have filled three sides between them with Justice, Love and Duty; a fourth side and my foundation is complete.

I look upon the world, I see its evils and suffering. I note the spread of intemperance, licentiousness, poverty, tyranny, ignorance, cruelty, selfishness, insanity and disease, and for the moment my heart sinks as I realize the many efforts made by individuals, by societies, by the State, to ameliorate the condition of man and see all their efforts apparently lost as was the pebble I threw into the Mississippi from the St. Louis bridge; but the wise reply of Sojourner Truth to Wendell Phillips when he had given a discouraging picture of the slavery question, "Sonny, is God dead?" comes to my aid. No! God is not dead, neither is he absent nor idle, and I rally my forces and realize that I see only a small part of the infinite circle of life; that to believe in evil, per se, is the basest atheism, and to doubt that good shall triumph is blasphemy. Therefore, without hesitation I place between the two last corner-stones my faith in the ultimate triumph of the good.

I cannot conceive of any good work not born of this faith. I cannot conceive of any reformatory or philanthropic movement that is not born in belief of the ultimate triumph of the good. However, men may preach pessimism, they intuitively work as optimists. In the heart if not in the head lives the spirit of Tennyson's lines:

"O yet we trust that somehow good  
Will be the final goal of ill!"

"I can but trust that good shall fall  
At last, far off, at last to all,  
And every wrong change to spring."

In this trust I work. I stand amid these waves of vice and wickedness and stretch my hand to save, knowing that even here—  
"Standeth God within the shadow,  
Keeping watch above his own."

Any distrust would paralyze my arm and close my mouth. Tell me evil shall triumph and all the best gifts of love, truth, angel and friend are the worst of evils, for the demon of the universe is only using them to lure us on to direct misery at last. Better by far John Calvin's God and Jonathan Edwards' hell than at least some are saved in happiness, than the black despair of pessimism, that does not God's hand of good anywhere. Blessed is he who has silenced his doubts and listened to that second voice that

"Whispered silver clear—  
"I see the end and know the good!"

Yes, through law and love, through intuition and reason, revelation and evolution, I

see the end and know the good. "God never jests with us," and the blessings of to-day are prophecies of the forever. Slowly and surely the character He destined for us will be evolved and the statue we carve will adorn the Pantheon of Heaven, and it shall be called "good."

This, then, is my foundation: God, Soul, Immortality and Progression; Justice, Love, Duty and the Triumph of the Good. On this all other truths find their place, and day by day the structure is rising, but never to be complete, for through eternity I must build as I grow, and grow as I build.

Whether my position be to others true or false, I follow conscience and reason; I cannot do otherwise, and can only ask those who differ with me, to do by me as I do by them, believe me honest, and in agreeing to disagree, be friends. Time alone can show me my error, if error there be, and as fast as I see reasons for change of opinion I shall as gladly proclaim the new opinion as now I do my present one; and thus through mistake and failure, through good and ill, like each of you I must make my way, build my structure, climbing, I trust, nearer the good every day. Yes, climbing, climbing!

"Uphill—but to the light  
As recompense for all wayside toils,  
In climbing out of night  
To win from struggling life immortal spoils."

"Uphill—but to my home  
To angels and dear ones that I love,  
A little longer here I roam,  
But still climb uphill to that home above."

## SAN FRANCISCO JOTTINGS.

Jubilee Exercises at Metropolitan Temple.

Reception to Mrs. E. L. Watson and J. J. Morse and Family—Mr. Morse on Re-incarnation.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

On Sunday, Sept. 4, 1887, special jubilee services were held at Metropolitan Temple in celebration of the fourth anniversary of the installation of Mrs. E. L. Watson as spiritual teacher at the Temple, and the first anniversary of the opening of the doors thereof free to the public without an admission fee. Mrs. Watson, whom ill-health had compelled to be absent from our midst, for five months past, made a visit to our city in order to participate in the exercises, and met with a royal reception from her many warm admirers. It will be a number of months yet before her health will have recuperated sufficiently to enable her to resume her platform work amongst us. During her absence the good work laid down by her will be carried forward, on the same general lines, by Mr. J. J. Morse, there being an essential harmony between those two most talented exponents of common-sense Spiritualism, as regards what constitutes true Spiritualism, the danger and ill attending its abuse, and the necessity for wise discrimination and sound reform in its sphere of operation.

The jubilee services Sunday evening were a grand success. The usual attendance was at the morning service, while in the evening one of the largest audiences the Temple has held since the beginning of Mrs. Watson's ministrations four years ago, and the largest the Temple has seen for many months was present. At the Temple a free gospel is dispensed, entailing a heavy expense borne principally by the "solid men" of the society. Not a cent is made out of the services by any of the officers and members. The services of all are rendered *con amore*, the whole being a free-will offering for the benefit of humanity and the diffusion of spiritual truth.

In addition to the presence of Mrs. Watson on Sunday evening, Manager M. B. Dodge had provided for the jubilee occasion, special musical attractions of a high order, all of which were well rendered and heartily appreciated by the vast audience. Mrs. Watson was the recipient of a right royal welcome from her myriad friends, all of whom were doubtless rejoiced to once again behold her familiar, smiling countenance, aglow as of yore, with beneficence and good will to all. Appropriate and elegant addresses commemorative of the joyous occasion, were made by Mrs. Watson, Mr. Morse (in proper person), and Mr. Morse "under control," and a grand good-time was had altogether.

On Monday evening a jubilee reception was given Mrs. Watson and Mr. Morse and family at Golden Gate Hall, Alcazar building, which was indeed "a feast of reason and a flow of soul." After a few timely remarks, fitting and choice, by the President of the Golden Gate Society, F. H. Woods, Esq., the address of welcome to the four friends was delivered by W. E. Coleman, to whom had been deputed this pleasurable task. In this address the varied noble qualities of Mrs. Watson were warmly eulogized,—including her steadfast devotion to the path of duty, and her warm, loving tenderness of heart, surcharged with sympathy and love for all of human kind.

Mr. Morse was commended for his power, eloquence, and effective logic, his sound common sense, and his level head. "We want level-headed Spiritualists badly," said the address, "and here in California at the present time we have at least two public champions of our cause, of the first rank, who are happily blessed in this respect." The right hand of welcome was also extended to Mrs. and Miss Morse, "two engaging spectacles."

Continued on eighth page.



For the Religio-Philosophical Journal.  
SPIRIT TELEGRAPHY.

Given through the Mediumship of W.  
S. Rowley, 518 Prospect St., Cleve-  
land, Ohio.

Mind Cure, Faith Cure, and Christian Sci-  
ence.

These may be properly classified under one general term, viz. metaphysics, which embraces them all. That there is considerable upon which they can base their several claims I will not for a moment deny; but as these sciences cover a large field I should like to analyze each one, sorting out, if possible, the wheat from the chaff. It is a peculiarity of nearly all forms of the so-called sciences, whether metaphysical, or from an allopathic, homeopathic or hydropathic standpoint, to claim the power of healing all the diseases that flesh is heir to, upon their own particular bases, without reference to any other, almost ignoring, in fact, that any other than their own exists. Now, while there are many good things, and well worthy of consideration, in all of them, there are, as well, many anomalies and sophistical theories that should be carefully and conscientiously eliminated. It would be well, also, if each particular theorist would not stand aloof from others, seeing nothing good except in his own; but all should harmonize together, with that perfect harmony we find in nature, where each of her products fills its own appropriate niche without interfering with others. It was well said by one long ago that even the morning stars sang together.

We wish to speak, however, more particularly of metaphysics, or the science of the mind. That the mind has a very great influence over the body, both as a unit and as relates to its several organs, systems and apparatuses, none will deny; but like everything else, both celestial and mundane, it has its limit, and I fear that limit is not quite so extended as our friends of that particular faith would have us believe. Madame Nature says to the mind and the will operating upon it, "Thus far shalt thou go, and no farther." It has been well said, for instance, by one of old, "who by thinking can add one cubit to his stature." Growing is one of the natural conditions of the human organism, as to size or stature, so that if the mind had complete control of the processes of growth and development, as well as disease and decay, as they claim, would it not be possible to reverse the trite saying I have quoted and the short grow tall at will, and vice versa, while the lean, cadaverous individual could, after a short practice not only change clothes with his fleshy neighbor, but regulate his avoirdupois as well?

I wish to speak, however, more particularly about disease, that foul hydra-headed monster that, like Satan, goes up and down the earth seeking whom it may devour. True, disease is not of itself a thing apart, but a result of abnormal growth, development or decay; yet when it has once laid its poisonous hands upon the body, it has changed every condition of that organism and engrafted into it properties what it did not hitherto possess, and changed the whole current of its formation and development. This being the case, then, what must be done to eliminate this monster from the human organism? Here our friends, the mind healers, complacently assure us that through a process of thought and reasoning, they can so impress the various parts of the body that the disease, no matter how deeply seated, will take unto itself wings and fly away forever and aye. They assure us that we can sit idly by without one iota of medicine, and by a pure process of reasoning, pull up, root and branch, every weed that has grown in our garden. I would not lose sight of all the benefits to be derived from an effort of the will to control the nervous system, to blot out all imaginary diseases; to keep, as it were, these little telegraphic messengers under complete control is most commendable, and

"I'd pick not a leaf from the laurels they're wearing."

I'd cast not a blot on their record of fame." But I fear they do not go far enough in their premises, and must certainly in many instances fail, as I have already indicated in a previous article bearing lightly upon this same question. In certain cases the mind can exert a great influence upon the entire body through the nervous system and through the imagination various diseases are brought on, or something approximating them. While this is true, it is mainly a pure nerve action, and has nothing whatever to do with the formation or decomposition of the various cells, elements of the body. Carrying my former illustration a little farther, disease is, then, noxious weeds growing in one's garden; and as you could not by any known process of reasoning, extirpate the weeds of your fields by sitting, perchance, upon the fence and engaging in a series of mental evolutions or aerobically performances, neither can you in all cases eliminate the weeds that are growing, root and branch, in the body. It matters not whether the weeds of earth come there wafted upon the gentle evening breeze, or whether they exist as a latent force in the soil, or are brought by the fowls of the air, or the busy bee, or the flood—there we find them, and we must take our plow and hoe in hand if we wish to get rid of them; so with the body. No matter whence the disease arises we must use active and effective means to displace it, and the remedies used by our skilled physicians are the implements with which we hope and expect to eradicate it—at least where, every root and fibre have not already become a part and parcel of the soil. True, these seeds are of our own planting, but just as noxious nevertheless.

It is a well established fact that disease, in whatever form or in whatever organ, is a result of a lack of some chemical element in the organized body. Now it stands to reason that if these be lacking, whether minerals, proteids, albuminoids, saccharines or oleaginous substances, they must be supplied before the complicated machinery will run without a jar or one cog wear upon another. No process of reasoning could supply these elements, and the great dispensing chemist who has his laboratory within the human form, would very quickly, if given his choice, choose the chemical elements he most needs, so as to send out nutriment to the various parts of the body, rather than a long dissertation, no matter how beautifully worded to the effect that disease is only a mortal error. Methinks I hear him say:

"Mortal error or no mortal error I must have lime and water, and salt and soda, and starch and albumen, iron and magnesia, the fluorides and chlorides—all, yes—all—and Madame Reason you can philosophize as much as you please; but if you do not manage somehow to get each of these articles for me, either in the crude state or in food, or from the vegetable kingdom, in the way of medicine, I will shut up my shop, take down my sign and vacate the premises."

That which ye sow, that shall ye also

reap." If you sow tares in the mind, you may reap with the same sickle, but if you sow to yourselves that which takes away thorns and tithes, you must use a more potent sickle to reap your harvest. It is for you to do everything in your power, not only to preserve life growth, but to develop when, once on the way. We should always remember that "an ounce of prevention is worth a pound of cure." Try and live as near to nature as possible. Keep down the weeds before they have even sprouted by loosening up the soil with your implements God hath given you. Let your hoe be plenty of sunshine; your rake wholesome food; your cultivator regular hours, and I think you will in old age gather figs instead of thistles. Bear in mind, then, that we should not paralyze one function of the human organism at the expense of any other. What would you think of the farmer who would sit down in the shade and will and will that a beautiful crop of corn and potatoes should grow in his field? But if in addition to the will, he take his plow and harrow and plant the seed and cultivate the soil, then, and only then, might he expect a crop. Use, then, the will, the mind, the reason and the judgment, and let them carry you along as far as possible; then stoop down, and out of Nature's great laboratory select such things as she has provided for you to assist her in throwing off bodily imperfections. Steer clear of every rock and shoal, no matter how inferior the mind that points them out to you; let laws and pathos, dogmas and creeds take care of themselves. Keep your eyes fixed upon the beacon lights of truth, justice, charity and forbearance, and it will be well with you.

Of the Christian Scientists I would say only a word specially. Faith is a noble attribute and should be cherished fondly and lovingly; and to it must be added its sister virtues; and as faith alone will not save the drowning man unless he has a spar to cling to, so I would advise that you trust not too much to faith alone, but go as far yourselves as you can, and all good angels will unite to do all for you in their power; they can help you, and do help you and all your metaphysical brethren. Credit should be given where it is due, and it is only fair that I should say in closing this article, that where diseases are really cured or conditions improved, where it is separated from nervous disorders, you will invariably find that spirits have come to your assistance. These angels of mercy are every hour around their loved ones, ready and glad to do their bidding. Beware, however, of false counsel, whether it be from one side or the other of life's plane. Beware of wolves in sheep's clothing, who are ever waiting in or near your pathway, to lure you onward to destruction. Every creed or ism has its false prophets and charlatans, and you must ever use the reason and judgment that God has vouchsafed to all of his children.

DR. WELLS.

For the Religio-Philosophical Journal.  
Evolution the Basis of Political Economy.

The Coming Republic; It will Protect the  
Meanest Citizen in the Normal Evolution  
of Whatever Soul there is in Him.

BY LEON.

Number Eight.

In previous papers we have presented the outline of physical and mental evolution. Now, upon that base we design to erect a skeleton frame-work of scientific political economy. Before proceeding further it is, perhaps, due to the reader that we give the various definitions which this subject (for we can hardly call it a science yet), has received from several prominent writers thereon: Say calls it: "The economy of society; a science combining the results of our observations on the nature and functions of the social body." Storch defines it: "The science of natural laws which determine the prosperity of nations." By Senior it is termed "The science of the nature, production and distribution of wealth." Whately: "The science of exchange." Sismondi approaches nearer to the truth than any of the preceding when he says: "It is the physical welfare of man so far as it can be the work of government to attain it."

As Henry George represents the better class of socialists and is now, with others, misleading a large following, it might be well to give his definition also. As deduced from his writings it would read thus: "The land belongs to the people in common, and it is, therefore, the true policy of government to tax those who cultivate or use it, for the support of the people or at least so far as to defray all public expense." Believing that none of these definitions is correct we shall discuss the subject as: The Philosophy of government; the adjustment of the government to the nature and needs of the particular people to be governed. When we look into the philosophy of government we shall see that it would not be scientific to apply the same government to all peoples, because such an attempt could only result in maladjustments, ruinous to both government and people. In previous papers we have repeatedly pointed out the potency, for good or evil, of the third category—environment, and it is to this category that government belongs. Let it be remembered, also, that evolution teaches us that there is nothing in nature evil in itself. Evil is but the condition of a thing with reference to its surroundings; it is a thing evolved out of its proper time either too early or too late. It comes in the midst of other things to which it is not adapted and is a disturber of that harmony which is the goal of evolution and the delight of the human soul. It is important, then, that the government should be in accord with the nature of the people governed, in order that the mental and material growth of the people may be harmonious, and that all the multifarious products of social evolution shall be as timely as practicable. Philosophy in its higher sense is fundamental law, and this law of necessity for the adaptation of the government to the nature of the people makes apparent the philosophy of government. It also makes apparent the ignorance of many pompous so-called statesmen who are always ready to clamor for more territory to be added to a nation already embracing too much diversity of population; peoples differing too widely in character.

Of course, when a despot is strong enough he may control millions of people, embracing all races and religions. But this is a matter of force, and those who govern by force, against the consent of the governed, are guilty of a violence which will react upon them or on their successors in despotism. Those who have power may wield it brutally for a time, but they do so at their peril. In France the mitre conspired with the crown to enslave the souls as well as the bodies of Frenchmen. The result was the evolution of a diabolical in God and justice, and a denial of the authority of any government over the people. Of such a parentage were begotten and born communism, socialism and

agrarianism. Russia has sown the wind and is reaping the whirlwind. England has sown the same, broadcast, and her harvest time approaches. So far the Americans have read history to little purpose. Will they do better now? They play with the ballot as they might with a bauble. They vote for the man who can best make a vulgar story laughable, and prefer as a lawmaker the buffoon to the philosopher. They select the candidate who his speeches, public and private, promises most benefit to them,—at the cost of others, perhaps. It is now but an empty name to be an American citizen; they are so numerous, and have thought so little of their duties, in a republic each citizen is accountable for the welfare of the whole, and then will take full account of his sins of omission and commission. If he does not meet his obligations they must be met by his posterity with compound interest added. In view of the importance of this matter, I trust that the reader will pardon my digression from the general topic of government to a special appeal to my countrymen. There have been times, and there are many countries now, where the people were less responsible for the future than are we. Originally all governments were instituted for the benefit of the governing class. At first the despot was generally the bloodiest and most brutal man of his time, and he held his subjects through the thrall of fear. Next cunning entered as one of the elements of government and brought with it an increase of beneficiaries and administrators thereof. Little by little the people have recognized their own rights and have in this and many other countries set up the republican form of government. They thus become the governing class, and if they do not now receive all the benefits that accrue from good government, it will be their own fault, because they have an opportunity of establishing a scientific republic. To do this they must understand the natural law which brought them into existence, and from this law learn the purpose of such existence. Then it will not be difficult to enact all the human legislation necessary to carry forward that purpose, which is the proper use of government. We have already proved that the Creator's design was the production of a being having within himself all the powers and faculties necessary for self-advancement. If this be true, it follows that the great duty of life is the progress of the individual. This is the true purpose of the organization of the State. Let the reader ponder upon the closing sentence of this article: Society should be instituted for the benefit of the individual, and not the individual for society.

(To be Continued.)

INVESTIGATING SPIRITUALISM.

To the Editor of the Religio-Philosophical Journal.

Every thing that is good and true in this world is barbed with humbug and fraud. The presence of humbug and fraud in every quarter is an evidence that there is something also in that quarter that some one believes in as good and true. The dishonest and knavish take advantage of this honest and belief to further their own despicable and base interests. No rational man or woman, however, will suffer himself or herself to be frightened from the investigation of any subject whatever that is of interest or importance because frauds have been certainly detected in connection with that subject. It will be remembered that among geologists chipped flints were at one time, before the cheat was discovered, forthcoming by the bushel for museums as evidence in certain places of the remains of pre-historic man. This fraud, however, was no proof that there were no genuine pre-historic man-made flints.

Notwithstanding the many narratives we have read and heard for years of the humbugs and frauds connected with Spiritualism, I have investigated the subject a great many times, and I think I have seen all the sights and heard all the sounds; and I shall probably continue to investigate Spiritualism when proper opportunities offer as long as I live. I confess it would be a great comfort and a great joy to me to know the doctrine of spirit-communion to be true, and to know in this way the fact of human personal immortality to be true,—a fact in which I thoroughly believe on other grounds; but I do not wish to be humbugged by charlatans in so sacred a matter, nor to be led into error by the mistakes and delusions of honest people. I must admit that hitherto, with the exception of the one instance I am about to narrate, the results of all my investigations seemed utterly empty, and in some cases I have been painfully impressed with a sense of fraud; but in the case of which I am now to speak, it seemed to me as if I had found something—I say something—for I do not know what that something was. The reader may be his own judge as to what it was, if he thinks himself capable.

I visited —, of —, for a test in independent slate writing, a part of Spiritualism which I had never before investigated. The test took place in a room not before used for the purpose—sickness in the family preventing the use of that room in the house ordinarily set apart for this work. It was in the forenoon. The table was a plain, solid one without leaves. A curtain hung over it down to the floor. A music box was on it. Four slates were on it. I was to ask four questions of spirit friends, keep these questions strictly to myself, and write them each on a separate piece of paper while the medium was out of the room; and to fold and refold each paper till it was very small, then place them all haphazard on the table at my own left hand. When this was done the medium came in, and in my presence thoroughly washed both sides of each slate with a wet cloth. To make assurance doubly sure, I took the slates and went over both sides of each one again in school-boy fashion. The slates were then laid on the table in front of the medium, who sat close to me at my right hand, at the end of the table. I sat at the side of the table. Before taking her seat, the medium placed her hand on my forehead for a time to bring me, as she said, *en rapport* with the spirits. This done, she took her seat, and taking the top slate, held it under the table with her right hand, her left resting on the top of the table. I picked up one of the papers at random and held it in my left hand which was closed firmly about it. Both my hands rested on the top of the table. The following writing came on the slate, every word of which I copied before unfolding the question in my hand:

"Your father is not present, but if it is possible for him to come and communicate—give to you the message—to give you the proof you desire; if not, some one else will write for you have many friends here who are glad to come and will tell you in regard to your father's existence here. GEORGE."

Then I opened the question. It read as follows:

"Dear Father, will you please come and make some communication to me by which I may know your existence in spirit-life?"

Then I took up by chance another paper,

and the medium took the next slate and held it under the table as before. Every other part of the proceeding was conducted as in the first instance. We could again distinctly hear the writing on the slate. It was as follows:

"This is addressed to Dear —. Give me some communication that I may know of your existence in spirit-life. There are many who could answer to this. If it is possible, I will have some one come you are in the habit of calling such. We cannot always get *en rapport* with those you most desire to come. GEORGE."

This reply I first copied and then unfolded the question. It read:

"Dear —. Will you in some way communicate with me by the slate that I may know your existence in spirit-life?"

Then observing in all respects the same proceeding again, another question was taken, and held tightly in the hollow of my hand, and the next slate was placed under the table by the medium. This time I held one end of the slate with my right hand. When the writing was finished, which I was under the impression was done by the medium's own hand (however, I am not sure of this), I copied it first, as before. It read:

"Dear Brother, give me some test that you are present. What State did you die in? Do not embarrass your mind with such pointed questions, as it is impossible for your friends to come. We always try to do our best to prove our existence in spirit-life, but unless the conditions are right and the sitters negative, get in sufficient rapport for your friends to come. Your brother is here but cannot write. GEORGE."

Then I opened the question. It read: "Dear Brother, tell me when and where you died, on the slate."

Then came the last question, and again I held one end of the slate and once more had the impression that the medium did the writing, but was not certain of it. When completed it read: "This question is asked substantially as the other, asking your brother to give you some test. GEORGE."

I copied this reply and then unfolded the last question. It read:

"Dear brother, will you come and in some manner make yourself known to me on the slate?"

Then the medium suggested that I myself hold a slate for a communication. I took a slate, saw that it was perfectly clean on both sides, re-examined the table carefully on its underside. The medium broke off a small bit of pencil and laid it on the upper side of the slate, which I then pressed solidly against the under side of the table, holding it there with my own right hand with the palm pressed upon the center of the slate. The medium placed the palm of her hand under and firmly against the back of mine. After some little time the sound of the pencil was heard very plainly. When it ceased I requested permission to take out the slate myself, and did so. There was no pencil remaining on it. The following was the writing:

"My dear friend, how can I thank you sufficiently for this opportunity to come to you that I may prove to you that I still exist in that beautiful sphere called the spirit-land, where pain and sorrow never enter. I thank you for your kindness in granting me the privilege of communicating, and hope at some future time to come at greater length, and in your own family circle through your influence. Continue on in your investigation, and you will receive in time such proof as you most desire of the reality of spirit return. Yours."

In addition to the above there were three rose-buds with separate stems and leaves. In the right hand corner of the slate—also they were beautiful. Now, what was my conclusion? Did this first experience with independent slate-writing make me a Spiritualist? I must tell you the truth, reader. It did not; but it waked me up a little, for certain facts seemed to me to be incontestably established; and the first fact is this, which any one will discover on reading the questions and answers. Either the medium or some other intelligence was able to read out of my own mind or out of those papers those questions, and to adapt replies to them. It will be seen that the substance of my questions was exactly repeated in the answers, and that when the address was "Dear —," "Dear —" was in the reply. The addresses to "father" and "brother" were rightly repeated. Some of the answers, as will be seen, were a little confused in phraseology. In one the word which was seemingly intended for "embarrass" was only partly spelled. It would seem that the papers in turn must have been read, for I did not myself know which question I had in hand at any time. I managed the matter, moreover, that I knew that no human being on earth saw me write, or saw the questions written till each had been answered and the answer copied. I could not myself possibly have adapted those answers to those questions so exactly under the circumstances if I myself had the whole management of papers, slates and pencil, and had deliberately undertaken to do so; nor could the medium, even if she had previously seen my questions have told any better than I what question I picked up at random; and even if the medium herself did the writing on the slates contained in the answers, which I was inclined to believe, still she or some other intelligence must have been able either to read those papers or my own mind. The above fact even on that theory remains undisturbed, and this is a fact of no little interest or importance.

The second fact is this: The communication and the rose-buds which I received must have been the work of some intelligence, either in the natural body or out of it, and without any proximate physical contact with pencil or the upper side of the slate. This fact remains even if the medium in some mysterious manner moved the pencil to write and to draw the buds, leaves, and stems without physical contact with it. On any theory whatever this second fact remains undisturbed and is a fact of great interest and importance. While the last writing was going on, my fingers prickled as if magnetic or electric currents were in passage. It is certainly quite an interesting question: What power performed that work of intelligence on the surface of that slate, separated less than a quarter of an inch from the hard untampered surface of that table, and used up that bit of a pencil whose sounds as it was in operation were distinctly audible? The top of the table was in plain view all the time with only a cloth over it, and I thought I distinctly felt the intermittent pressure on the slate as the lines were traced. I further examined the room carefully for mirrors or apertures before I wrote my questions, and when I wrote them I wrote them in such a manner that the sides and ceilings of the room would have been useless as reporters at any rate. As I have already remarked I saw that the slates were all clean on both sides before commencing, and manipulated the last slate from beginning to end myself alone.

BE THYSELF.

The Wonderful Diversity that Exists.

All planets are spherical. The whole universe contains only variations of this idea. No astronomer has discovered a planet that denies its relation to the sphere. The birth-song of the heavens has been sung to every star alike; but there are no two stars of the same size. The orbits of all planetary bodies are elliptical; but no two planets move in the same orbit. Each one walks alone through the sky. Along the vast highways of the heavens no two bodies move side by side. No god drives a span of stars. Each has its own individual form, path, and mission.

Though all the heavenly bodies revolve around certain centres, they do not perform their revolutions in the same space of time. The Sun is eighteen million years traveling once round its orbit; the Earth is one year, while Mercury is only three and a half months. The rotations of the planets are as diverse as their revolutions. The rotation of Jupiter is performed in ten hours, of the Earth in twenty-four hours, of the Sun in twenty-five days. The variety of Nature is infinite. Not only are the stars privileged to do each a certain thing for the universe, but every human being, every animal form, every inanimate particle of matter. Nothing is excused from performing its part in the great drama of existence.

The government of Nature, at perfect peace, sends every existing thing ambassador to some princely fete. The clouds, whose endless diversity makes a new heaven for each returning day, make, with their constant variety, a new earth of loveliness for man. These veritable angels of the air—Gabriel and Michael to earth's inhabitants—how manifold their forms! True children of Proteus these, whose forms we learn to love only to learn to mourn.

No wind ever drove across the sky twin clouds of beauty. No two storms ever hurled to earth their shot and shell from the same cloud-engine. No two days ever began alike; no two years ever died alike. The earth is under the same spell as the heavens. Variety has everywhere walked its surface. The fixed features of the earth, its mountains, rivers, and plains—how various their appearance! No mountain has copied another, nor river imitated its fellow. No valley has crept to its retreat in the same guise as its neighbor. Individuality belongs to hills, as well as to souls; and the noble brow of the Wachusett is as distinctly marked as was the crowned forehead of Webster. The course of the Mississippi—its character belongs to no other stream. It is as truly personal and representative as was Franklin or Jefferson. Our eyes rest upon no landscape that has a mate. Each view is separately one.

The eternity of change has set a myriad picture in the same earth-frame. Here, since the earth began its course, numberless scenes have come and gone. Many a fleeting expression is buried beneath the furrowed face of the ground marked with its own life-purpose. The stars have never shone upon quite the same scene. Every setting sun looks for the last time upon the spectacle it leaves. It shall never be repeated. Every second of time holds a different mirror to the world of life. The nervous forest, that trembles at every breath of heaven, though it contains millions of leaf-hands upon its giant arm branches, contains no two alike. Nature has nowhere repeated a thought. The pebbles on the shore, the leaves in the wood, the stars in the heavens, are all peculiar in their characters.

Across the farthest prairie all is grateful variety. No two flowers that bloom alike, no two blades of grass that grow the same. Wide, almost infinite, as is this stretch of scene, the eye is never wearied by sameness. The earth is a constant kaleidoscope of beauty and grandeur. Though the river goes rushing on forever, it carries a new message to the sea with every step. Its banks are constantly dropping some new suggestion to its course. The foaming cataract, its perpetual thunder-drowning sound, as it were, roars and boils with varying fury, never quiet, never agreeing—an endless dispute of noise. The restless tide never visits the coast with the same manner. The unquiet ocean is ever changing its habit. The waves never break alike. They seem to be trying how many different ways they can fall asunder.

Over all of earth's domain this spirit of variation rules. Variety is the law of Nature. Every existing thing has its own peculiarity, something that makes it an individual. Looking at Nature, and beholding everything differing from every other, is there not a lesson here for man to learn?

Were every flower of the same size, color, and fragrance, what an insipid lot they would be! Everywhere they all roses or lilies, we should sigh for the violet and buttercup. Were all trees of the same kind, all oaks, who would not wish for the pine and elm? Were the hills all alike in appearance, what a dull picture would be the landscape!

Man may walk the world over, he shall never find two persons alike. Complexion, form, speech, all differ. Voices are as dissimilar as mouths. The mind of man has as many differences as his body. Thoughts, talents, ambitions, how diverse! Only one Shakespeare, one Goethe, one Napoleon. Greece gave birth to but one Socrates, Judea to but one Jesus, Arabia to but one Mohammed. Nature is no imitator, no repeater. What she does once she never does again. We should obey this great example.

Two souls cannot do one work; two hands cannot perform the same duty. Were all men the same—all of one height, one complexion, with one color of eyes, one shape of forehead and nose, what a stupid thing would be humanity! To know one, would be to know all. Think of seeing yourself in every one you passed! The Eternal would be only a long string of Adams.

How we should welcome the Fall, if it only brought variety! Were talents the same, how miserable were human life! Were all men statesmen and orators, who would build our railroads and sweep our streets? Were all women authors and artists, what should we do for houses and for some one to keep them? The world cannot afford more than one pair of wings in a hundred families. It takes ninety-nine to keep that pair bright. Let us not fear to express ourselves. No one has lived our life. No one has done what we can do. Living does not exhaust nature. Every person is different from every other. It is possessing this individuality that entitles a man to life. It is the reason why he was born. If we were not unlike our parents, we could give no good excuse for existing. Nature has a new face for every person. Our body will fit no other soul.

Let us rejoice that life is granted the pleasure of never repeating itself; that the world gets a new revelation into existence something new that brings is possible. I see no greatness in the past which does not urge man to become greater. I see no goodness behind us that does not make it our duty to







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CHICAGO, ILL., Saturday, September 24, 1887.

## "The Conversion of the World."

Such is the heading of a column editorial in the *Independent*, in which that leading religious paper looks at the greatness of this work, and expresses the opinion that "those who speak confidently of the speedy conversion of the world to Christianity, do not often, we fear, reckon with the facts." The great problem of what must be accomplished "before the final triumph of the Kingdom of Christ on earth," must be met and measured thoughtfully, and no enthusiasm must make good Christians blind to the immense work to be done, is the opinion of the metropolitan editor in New York, who sagely asks: "Is there not too much taken for granted in all this, too much left to time and the Lord?" Such leaving is surely a quietus to earnest effort in this or in any field.

"In round numbers," we are told, "the non-Christian population of the world is estimated at a thousand million, leaving a Christian population of four hundred million." The natural increase of the Pagan world, based on the increase of seven per cent. in India, would be 70,000,000 in a decade; that of the Christian world at ten per cent. would be 40,000,000. This would give a yearly increase of Pagan people of three million greater than the yearly increase in Christian lands, and "this must be overcome by propaganda among non-Christian people before it can be said that Christianity is increasing as fast as Paganism." The *Independent* well says: "This fact we must look at steadily in order to understand the vastness of the work before us." Taking a steady look, with the vision of an outsider seeking the truth fairly, we find that at the most generous estimate possible, in no single year since the work of foreign missions was opened by Christians in America and Europe, have there been ten thousand converts made, and that of these a fearful proportion have fallen from grace.

Thus far it is plain the odds are against Christianity, or against that form of religion which is called by that name in the churches and in the newspapers. But the *Independent* is courageous. It says: "This need not discourage us.... The open doors are all around, pressing invitations from Japan, China, Africa and elsewhere.... but our missionary boards have to wait for the means, the churches are 'black,' they give large sums," but should do more, and not wait for future generations, as our ancestors waited for us.

The missionary work must be thirty fold more effective than in the past to make Christianity keep pace with Paganism. Is there any rational hope that the churches will pay thirty dollars in the future to every dollar they have paid in the past?

The *Independent* refers to natural causes (ease of access and intercourse, etc.) as helping to break down the old paganism and prepare the way for the gospel, but the fact seems to be that among intelligent heathens in India, Japan and elsewhere, much the larger part, while doubting the pagan faith in which they were reared, doubt also the dogmas offered them by Christian missionaries, and treat their creeds with a contempt which their personal courtesy to the missionary can hardly conceal.

The Brahmins and the accomplished Japanese greatly know what our western world is

doing. The Andover muddle and like controversies here, are known of in that far Orient, and even witty hits in our newspapers like this are laughed at on the banks of the Ganges.

"He died—applied at the gate of Paradise for admittance—St. Peter opened the gate—'Who are you?'"

"A saved soul."  
"Where are you from?"  
"From the South Sea Islands."  
"Who saved you?"  
"A missionary."  
"What missionary?"  
"One from Andover."  
"Sit down outside there on that brush pile until the question is settled. We don't know here whether you are saved or not."

To the learned Brahmin the words of the evangelical missionary are indeed "the foolishness of preaching." The Bible prophecy of the time when the gospel shall be preached to all nations, and when the "earth shall be filled with the knowledge of the glory of God" is quoted. But what gospel must it be? Even the *Independent* hardly passes as soundly orthodox with the staunch old *New York Observer*. Probation and no probation after death make a war of words that clash and ring far over the land as they go out from theological schools, all claiming to be "sound in the faith once delivered to the saints."

It must not be the Unitarians or the Universalist gospel. These are without an old fashioned hell, a personal devil, or man's total depravity—all these sound doctrines which the good old woman called "the consolation of the gospel," are wanting, and no orthodox board of missions would endanger the poor heathens by sending such heretics among them.

It must not be the gospel of Spiritualism, for the *Independent* shows only a blind and absurd contempt for that.

Is "the knowledge of the glory of God" confined to Christians? The worship of the infinite Brahmin by the devout Hindoo, the Vedic thought of "the soul which standeth in the bodies of all beings," are but the same God-idea. Whatever can enrich it is well, but the thought is not of Christianity alone.

The Mohammedan is so intense a believer in one God that he spurns Unitarianism with contempt as an insult to Allah—the one infinite ruler.

The Evangelical forms of faith and doctrine which are called orthodox are breaking up and changing; the thought of the world, Christian and Pagan, is leaving their dogmas behind and adding to their truths the later revelations of our day. Converting the heathen world to the orthodox faith, while that faith is fading and changing in Christian lands, is, in the nature of things and in view of plain facts, an absurd impossibility.

The great American Board of Commissioners for Foreign Missions is smitten with the first shock of paralysis. It will live on and work on for a time, and then pass away. The new facility of world-wide travel and traffic, the fair study of the world's religions and of psychological and industrial science, and larger thought and deeper insight of our day will open the way for a higher thought of the Supreme Intelligence, a deeper sense of duty and fraternity and a nobler and more rational ideal of immortality the wide-world over.

As we know each other better we shall give more heart-felt welcome to every good word and work of all true men and women in every land, which may help to this consummation most devoutly to be wished.

Spiritualism, now spreading around the world, the stone which the builders have rejected, shall become one of the chief cornerstones of the great temple of humanity, and no shrine in that temple will be dedicated to ecclesiastical dogmatism, but the light of pure and undeffiled religion will warm and vitalize all souls therein. So will come the conversion of the world.

## Freedom and National Unity.

Zeal will always be blind in spots, it needs correction and guidance from without. The *JOURNAL* has of late been earnestly arguing in favor of systematic efforts for national unity and homogeneity; but it would hesitate to favor that at the expense of any of the principles of freedom which are characteristic of our civilization. Our Indian Bureau has here been of late showing a zeal without understanding on one point, while very wise on another. It has determined that in the public schools among the Indians the teaching shall henceforth be only in English. That is wise. All public school teaching should be in English, and all who are born in the country should attend these schools. No one measure could be more powerful for the promotion of a vital and healthy national unity, and it should long ago have been introduced and enforced among the Indians. It is certainly a judicious move now.

But another move has been made in this connection which is not right, and therefore cannot be wise. It forbids all people from teaching the Indians in any other language than the English. This is tyrannical. It has been pleaded, what is obviously true, that this will be very injurious to the adults who know only their own language and never will know any other. That renders it unwise and even cruel; but it might be lawful in spite of this. But the order in question is more than this. It is a breach of the "Declaration of Independence." It restricts the liberty of the individual in a thoroughly Ottoman and Tartar style, and utterly alien to the genius of American social and political life.

Nothing short of a positive and immediate danger to social order can tolerate such a measure; and no such danger is possible from any course of action like that prohibited. This action is peaceful, constant and

benevolent, and the teaching unobjectionable in the main; though the missionary theology is not altogether such as the *JOURNAL* would approve. But that does not affect the question at issue. Let the nation control its own institutions, and let these be made as far as possible promotive of the public good. But individuals and companies must be free to pursue their own end and follow their own judgment and conscience while not interfering with the operation of public institutions. On this ground alone the public institution of fairness and right will demand the recall of the obnoxious order. Missionary labor and every other labor have their rights as well as the public school, which is made for freedom, not its destruction or mutilation.

## The Domain of Woman.

The domain in which the potent efforts of women are exercising a commanding influence, constantly increases in dimensions. In the past she has successfully demolished many barriers and gross obstructions that have impeded her progress, and to-day her energies, as unyielding as ever, are exerted in behalf of new reforms; that her ultimate triumph is certain no one who has carefully observed the signs of the times will deny. In some of the professions she has assumed a high position and won for herself a name of which she may well be proud. In medicine particularly she has succeeded admirably, and this may be owing, in part, to the fact that more is expected of her than of the ordinary male practitioner. It is claimed that the medical colleges are more strict with women students than with the men. In the first place a good high school examination is required of women before they are admitted; this the men, except in rare instances, may omit. Another thing, when women decide to study medicine as a profession she goes to college to study and to work, while it is frequently the case with male students that they are sent to such departments by enthusiastic parents to be made doctors, and in consequence, either play or study to suit themselves. It is said that Dr. Harriet Post has a very lucrative practice as a physician in New York City. Another prominent woman physician there holds clinics at the morgue, delivers lectures to students, attends to a large practice, dictates articles for the medical journals and has found her way lately into the pockets of a number of wealthy New York people, so that a new hospital will shortly be erected with the funds she has secured. She interests everybody in her work, and is one of the successful female physicians of New York. Illinois has a considerable number of women who rank high as physicians and some of them as surgeons. In Chicago Dr. Lella G. Bedell, Dr. Julia Holmes Smith, Dr. Sara Hackett Stevenson and a number of others hold enviable positions in the profession and enjoy lucrative practice. Dr. Frances B. Phillips, of Bloomington, is one of the best equipped physicians and surgeons among the younger practitioners, and brings to her work an invaluable experience gained from assiduous study and practice in Germany, where she went to perfect herself in surgery and in the treatment of the diseases of women.

The wonderful progress made by women in art, science and literature is vividly illustrated in their Exhibit at the Inter-State Industrial Exposition now being held in this city. The remarkable ingenuity manifested by Mrs. Joseph Cam in the construction of a magnificent secretary, shows that woman has capabilities that will enable her to successfully compete with her brother man in carving and tracing beautiful and delicate lines and figures on wood. With the aid only of a "jack knife," she has carved on the doors a horse that seems imbued with life, it looks so natural; also other figures: a rooster apparently ready to crow in honor of those women who are working to advance humanity in the scale of progress; a farm house, complete in all its appointments; the heads of two distinguished men that smile approvingly at the success of the rude instrument used in their construction; two ladies who seem to exult in the fact that they are an expression of genius; one child that is an embodiment of happiness and comfort in the arms of its mother; and to crown this monument of woman's genius, are two delicately carved angels, with the usual orthodox wings, which the *JOURNAL* is glad to say are executed in the highest style of the art. That this woman was able to accomplish so much with only a "jack knife," without any instruction whatever in carving, shows that she possesses genius of high order, which, if properly cultivated, would enable her to occupy a prominent position in the world. Another secretary made by the deft hands of Mrs. C. P. Titus, though less elaborate, exhibits great skill, showing careful cultivation and painstaking care.

The statues, Gen. Logan, by Miss Johnson; the poet Longfellow, by Miss E. Lewis (the colored woman), and Judge Miller, by Mrs. Ketchum, of Iowa, show conclusively that women can succeed as sculptors. Mrs. Logan states most emphatically that Miss Johnson has outstripped all competitors in the bust which she has made of the General.—It is by far the best of all.

Thus gradually are women enlarging their domain of usefulness, and illustrating the fact that their capabilities will enable them to invade nearly every branch of industry. Not only as sculptors, as painters, as physicians and as wood carvers have women become distinguished, but the law with its abstruseness, subtleties and technicalities has in her an able advocate and expounder. The *Chicago Love Times*, edited by Mrs. C. V. Walte, and the *Legal News* by Mrs. Mrs. Bradwell,

stand in the front rank as authorities, and are in great demand by the legal profession. In the book department of the Exhibit one finds an excellent illustration of woman's capabilities. There are forty Educational works from her pen; thirty-five on Domestic Economy and the Home; of juvenile works there are twenty-five; reformatory works by the W. C. T. U., twenty-five; miscellaneous works, twenty-five; illustrated books, twenty-five; poems, forty.

Particularly in literature has woman found a field of labor to which she is peculiarly adapted. Mrs. Mary Allen West has charge of three influential periodicals: *The Union Signal*, *The Oak and Ivy Leaf*; and *the Illinois Work Shop*. She possesses the remarkable gift of imparting life and vitality to all of her literary labors. There are some sixty papers and magazines which are in part, or exclusively, under the management of women. Among the list may be found the following: *Magazine of American History*, *Illustrated Sunday Magazine*, *Woman's World*, *St. Nicholas*, *Little Men and Women*, *Baby Land*, and *Wide Awake*, *Godey's Lady's Book*, *Demorests Monthly*, *American Traveler*, *The Illustrator*, *The Oread*, *the British Woman's Temperance Journal*, *The Young Crusader*, *Journal of Heredity*, *Pocket Quarterly for Teachers*, *Life and Light*, *The Missionary Link*, *The Missionary Helper*, *Ladies' Home Journal*, *The Woman's News*, *The Cross Alder*, *The Gleamer*, *The Message*, *The Friend of Home*, *The Woman's Standard*, *The Woman's Journal*, *The Christian Woman*, *The Woman's Tribune*, *The American House-keeping*, *The Record and Appeal*, *The Woman's News*, *The Liberator*, *Ladies' Home Company*, *The Alpha*.

It would require several columns to fully describe the various articles in the Exhibit of the woman's department of the Exposition. It should be inspected personally, and then its importance and value will be realized.

## Mrs. F. O. Hyzer Coming.

The *JOURNAL* takes great pleasure in announcing that Mrs. F. O. Hyzer will lecture in Chicago the first two Sundays in October, and possibly remain the entire month. The services of this fine inspirational speaker have been secured by the Young Peoples' Progressive Society, meeting at 159 Twenty-second Street, just east of Wabash Avenue. After the excellent primary teaching which this society has furnished the public through the common sense talks and striking tests of Mrs. Foye, the engagement is especially felicitous. Each of these gifted women has a special work that the other cannot do. That part of the public interested in rational Spiritualism, its phenomena and religion, should generously aid the society in its laudable efforts to furnish the best talent. The *JOURNAL* hopes that sufficient financial encouragement will be given to warrant a continuance of the zeal and liberal spirit thus far manifested by the management of the Y. P. P. S.

## GENERAL ITEMS.

Charles Dawbarn lectures at Salem, Mass., next month.

The Rev. Charles H. Spurgeon of London, is said to be on the point of separating himself from the Baptist Union.

A Children's Progressive Lyceum has been organized and will meet each Sunday at 10 A. M., at 517 W. Madison St. The Spiritualists hold a meeting there also at 3 and 7:30 P. M. Norman MacLeod is president.

Col. Blanton Duncan of Louisville, in an article in the *Toledo Blade*, proves to his own satisfaction that the second coming of Christ will occur in 1913. The fact that the alleged revelation comes from Kentucky is calculated to throw some doubt upon its correctness.—*Ex.*

Wong Chin Foo in a magazine article asks "Why am I heathen?" We give it up. After living fifteen years or more in the land of churches, boodle alderman, free schools, Sunday base-ball games, and anti poverty cranks, he ought to be ashamed to confess that he is still a heathen.—*Norristown Herald.*

A man attracted some attention at a railway restaurant in this city, by reverently bowing his head and silently asking a blessing upon the food that had been placed before him. The act indicated a sublimity of faith to which few mortals ever attain in this sin-ridden old world.—*Tribune.*

C. T. H. Benton of Fostersville, Mich., writes: "Our society numbers nearly two hundred, with the following officers and mediums: Dr. G. W. Tusk, President; Irvin W. Jones, Secretary; Mrs. A. Winter, Mrs. Jennie Rosenberger, Dr. Thrall, C. T. H. Benton, and Irvin W. Jones, mediums.

September 10th, there arrived at Petersburg, Va., from New York, about five hundred Mormons en route to Salt Lake City. The party filled nine coaches, and went through to their destination without change of cars. This affords an illustration of the commonly accepted belief that however absurd a religious creed may be, it will find abundant followers.

Dr. and Mrs. L. A. Priest, after a brief vacation at Niagara Falls and in New England, have returned to Cleveland, and are located at 160 Huron street. In response to the popular demand, Mrs. Priest began another course of instruction in mental healing on the 20th. Her classes contain a number of the leading men and women of Cleveland, it is said. Dr. Priest gives practical demonstrations of the value of his wife's teachings by curing or helping every case that he takes hold of. Later in the season, Dr. and Mrs. Priest will return to their home in Chicago.

Mrs. Ella M. Dole, who by many years of faithful service as a medium in this city, has established an enviable reputation, is about to leave the city for a few months. She will visit in Nebraska and Kansas, and possibly teach "Christian Science," from the standpoint of a Spiritualist. She has just closed a course of lessons given to a class of twenty-five. The *JOURNAL* commends Mrs. Dole as an excellent medium and an amiable, intelligent lady.

The Oil City Derrick, in its description of the county fair, refers to a lady who has been a reader of the *JOURNAL* from its first number, as follows:

A rug made by Mrs. Harrold attracts attention from the fact that it was made by that lady in the seventieth year of her age, as a recreation while engaged in putting down fourteen oil wells near Cooperstown. Mrs. Harrold not only superintended the putting down of these wells, but has run them herself notwithstanding her three score and ten years.

Moral: Women who read the *JOURNAL* for twenty years will be hale and hearty at seventy, and have plenty of oil for their lamps.

Mrs. Ursula N. Gestefeld, a successful practitioner and teacher of mental healing, will on the third of October begin a course of lectures. Those desiring to acquire a knowledge of how to get well, keep well, and to cure the afflicted, will find in Mrs. Gestefeld a faithful teacher and kind assistant. Without endorsing all of her theories the *JOURNAL* is glad to record the fact that Mrs. Gestefeld's teachings are always productive of good results both to pupils and patients. Those interested may consult Mrs. Gestefeld afternoons at her office, Room 35 Central Music Hall building, or mornings at her residence 88 Lincoln Avenue.

"You have heard the expression, 'The naked truth,' and perhaps you do not know how it originated," said Rev. Sam Jones in his Red Rock sermon. "I will tell you. Once upon a time Truth and Error went in bathing together. Error came out first, put on Truth's clothes, and ran away. And Error has been trying to wear the same garments ever since. When Truth came out of the water the only clothing it could find to put on was what belonged to Error. 'Before I will wear such garments as those,' said Truth; 'I will go naked all my life.' Truth has kept its word, and goes through the world naked, without trillor bang or bustle or anything else."

The *Reformer* of Rhode Janeiro speaks as follows of the *JOURNAL*: "We have just received from Chicago (United States), the RELIGIO-PHILOSOPHICAL JOURNAL, a very important publication dedicated to the interests of Spiritualism. Abounding in news, and in facts authenticated by names of persons known to the editorial staff, full of theoretical or doctrinal articles by the editor and his collaborators, the RELIGIO-PHILOSOPHICAL JOURNAL may well be regarded as a superb product of the great Republic. With thanks for the agreeable and instructive visit of our North American colleague we shall regularly send in exchange our humble sheet."

Dr. N. B. Wolfe's "Startling Facts in Modern Spiritualism," now in the third edition, is a valuable book for students of psychical science and the phenomena of Modern Spiritualism. Whether Dr. Wolfe is always judiciously fair in his criticisms will be a matter of difference with readers; but in so far as his voluminous record of crucial experiments in his own house go, there can be no two opinions as to their merits. The book is finely illustrated, beautifully printed and bound and is cheap at the price, \$2.25. It may be had at the *JOURNAL* office or will be sent by mail.

Life estimates the number of American visitors to England this year at 90,000. It places the average expenditure of each American tourist here at £100, resulting in a benefit to English tradespeople of over \$4,000,000. The same paper states that the book upon which the Queen is now engaged is a work embracing the leading experiences and events of her life. It will make a three-volume publication. Life further suggests that Princess Beatrice could and may write a book of great interest, giving her spiritualistic experiences. It asserts that the Princess is a devout believer in Spiritualism and has certain mediumistic powers.

Major Hale of Towanda, Penn., has our thanks for an invitation to occupy his private box at the opening of his new and elegant opera house on Wednesday evening of this week. Only that we are securely boxed up here and covered with a multiplicity of daily duties the invitation would be accepted for it is worth a long journey to spend an evening in the Major's society. It is to be hoped that his manager will find it in his heart to inaugurate a fall and winter course of Sunday lectures in the new opera house, where the latest and best thought in science and religion may be expounded, and that some Spiritualist lecturers will be among the speakers.

The medical profession is the only one that has ever formulated a code of ethics for the government of its members. The members of the clerical profession get along without a published code of ethics. So do lawyers, schoolmasters, and editors. The unwritten law in relation to what constitutes gentlemanly conduct appears to be sufficient for their guidance. It was at one time held that the code of medical ethics was agreed upon for the purpose of protecting the public against imposition. But it is now very generally admitted that it was adopted, as are the laws of trades-unions, solely for the good of the doctors themselves. This code of ethics is very long, and consists chiefly in restrictions. It denies to doctors the right to advertise their business in the same way that















San Francisco Jottings.

(Continued from First Page.)

mens of "God's last, best gift to man," the crowning glory and apex of creation's handiwork. "It is well befitting," continued the address, "that such practical exemplification of the realization of Nature's true intent marital and conjugal, as is found in the holy trinity of Brother Morse's home circle, father, mother, child, should shed its radiance over the Sunday service of the Golden Gate Society of this city,—services whose every ethical injunction, whether from Watson or Morse, conduce to the establishment of those benign, uplifting principles of moral action which constitute the true salvation and redemption of the race from blighting error's corrupting touch, from enervating evil's degrading away."

Mrs. Watson and Mr. Morse each responded, in a felicitous and touching manner, to the address of welcome. Her highest aspiration, said Mrs. Watson, was that she might be that which Mr. Colman had depicted, but she was sadly conscious how far short of this reality she fell. She was convinced that Mr. Morse was the very one to carry on the Temple work in a most able and efficient manner, and she urged that he be cordially sustained during her absence. His coming to the coast, at this juncture, she verily believed was a "special providence." During the previous week Mr. Morse and family had visited her home, Sonny Brae, and the association and communion of the spirit guide of the two would be productive of a richer harvest of spiritual blessings to the Temple services than have yet occurred.

Mr. Morse in his remarks, endorsed the statement relative to level-headed Spiritualists. He had always tried to keep a level head, and not let his mediumship run away with him; as he understood that his mediumship would be useful to others in proportion to its beneficial effect upon himself. He referred in most cordial terms to Mrs. Watson, and expressed his entire harmony with the good work she had so ably carried on in our midst for the past six years. He adverted to the first intuition he received from the Spirit-world regarding his present visit to the United States, stating that the original intuition came as an impression to his wife. He briefly sketched the course of the spirit's work in the matter,—how step by step they had made the way plain and clear for his journey out here. Mr. Morse felt honored to know that his wife and daughter were included in the kindly things said that evening, and that they were there to hear them. Public men were far more dependent on their wives than many generally supposed. For himself he knew the help, sustaining sympathy, and strong support Mrs. Morse gave him, and how all these upheld him when weary with the strife of the public duties he fulfilled. No one but himself knew her value; but much of his success and work was due to her, and he was proud to say that all too little tribute to her. Spiritualism was all in all to him. The spirits had lifted him to where he stood, and they might always count him on the side of plain, practical, old-fashioned, common-sense Spiritualism, devoid of trimmings, frills, furbelows, amixes, or suffixes either as to its nature or as to its workers.

Mrs. Watson will remain in the city until next Sunday in order to hear Mr. Morse lecture and answer questions, a pleasure as yet denied her.

MR. MORSE ON RE-INCARNATION.

The Sunday preceding the jubilee exercises Mr. Morse delivered a strong and forcible lecture against re-incarnation. The absurdity of this dogma, when viewed in the light of modern science and common sense, was forcefully presented, and a scathing review of the folly of its theses and accompanying results and of its adherents was given. It was denounced in the most emphatic manner as "a monstrous, injurious, and devilish fallacy of the wildest kind," "a hideous monstrosity," "a vile thing," to all of which I say amen. In common parlance, this lecture was "a rouser," the most forcible and powerful I have heard this lecturer deliver. Would that it could reach the minds of every person in our land in any manner favorably impressed with or holding doubtful opinion concerning this quixoticness of absurdity rechristened "re-embodiment."

An Unwilling Convert to Spiritualism.

To the Editor of the Religio-Philosophical Journal.

Educated as an Episcopalian, and naturally skeptical, I not only regarded the claims of mediums with distrust, but set my whole will against believing in spirit communication. I engaged in all inquiry into the subject, not with the view of proving it true, but because I felt sure that some scientific supernaturalism. Although in interviews with mediums I received what most people would consider satisfactory tests under strict conditions, I still determined not to accept messages as bona fide, or to consider any raps, voices, or lights, as evidences of supernatural power. In this mood I heard that an American medium (Mrs. Lowe) of some repute was passing through London and would remain for two or three days in the city. Here, I thought, is my opportunity. She can never have heard of me, but to make assurance doubly sure I will write her in a false name and give a wrong address. This I did, assuming for the time the name of a nurse engaged as attendant upon my sick sister in my house.

My appointment was for eleven o'clock one fine August day. I duly presented myself as the Miss Stevens, and the medium appeared, and refused a sitting on score of ill health. I earnestly begged her to try, saying that I was a skeptic and very desirous of obtaining some proof of spirit communication by letter which I had been told she could obtain. She said: "I can at times, but I am in depressed spirits and I believe the utmost I could do to-day would be to let a trance condition. My control is my little daughter, and if she can not give you anything new and good, you need not pay for the sitting." The charge was \$5. I expressed full willingness to take my chance, and she agreed to try. She led the way into a back parlor, barely furnished, and told me to write on slips of paper the names of those from whom I wished to hear. I wrote four names, rolled them up into crushed balls, and put them on the table while she was out of the room. When she returned she took her seat opposite to me and passed at once into a trance. Her first utterance was a childish laugh: "What a bit of fun! You come here and call yourself Miss Stevens when we all know you are T. E."

Somewhat taken aback, "How do you know?" I asked. "Why! of course we know you and besides your brother J. is here, and such a lot of your friends. We know all about it, and how you put a medal in your husband's pocket, to deceive the medium the other day! Your

brother's going to write through mamma presently. You Miss Stevens, indeed!" "Well! if you know so much, pray who is Miss Stevens?" "Oh! she's the nurse taking care of your poor sister; she nursed you once in a hospital," etc., giving a definite account of my past and present,—my plans, friends and expectations. After a while the little voice said: "Write the questions you want us to answer by writing, because we all want to convince you."

I wrote five questions. Of these, four were of no very special importance, and one was a test question, and I had always said to myself that if it were ever fully answered by a medium, I should be forced to believe the answer came from the other world. It was this:

"Will my mother give me the name by which my father called her in the earth-life?"

My mother died over thirty-three years ago; the name I asked for was a peculiar nick-name, borne also by one of my sisters. The medium who up to this time had gone on steadily writing in a large bold hand, letters in which the four other questions had all been answered, and signed by four different people, became very restless and uneasy. She coughed—stuttered—finally said:

"I cannot say the word that is given to me; it is foreign; but they are showing me a picture. I must describe it for you; it contains your answer. I see a garden with overhanging trees; under one of them a bench on which a lady is seated. She has long curls; a low necked dress; a little child is on her knee. Other children—play around her; one of them, a little girl, has a bouquet in her hand. She runs to the sidewalk to meet a gentleman, tall, handsome, dark; he lifts her in his arms; that is the name you want."

She had described a picture in my father's house in which I am seated on my mother's lap and the sister who bears her name is holding flowers up to my father. I said: "Yes, it is true; but, oh! mother, do write for me." The medium shuddered, seized her pencil, and wrote in the finest printed German hand utterly unlike all that had preceded it, the following letter which I copy as I received it, giving only the name in cipher:

"MY DEAR, DEAR DAUGHTER:—I have tried so hard to write for you knowing how sore your need is, but I have not much power. What would I not give to hear your father call me L.... as he used in the older days of earth."

"I cannot write more, but believe that I am always near you and am your loving mother. E. C. M."

Thus giving me the nick name and three full names (two Christian, one surname) as signature. Here, then, I had the test question answered under circumstances which precluded all possibility of knowledge on the part of the medium; but my skeptical spirit refused to be satisfied. I lost myself in a maze of supposition about mind reading, thought transference and the rest. It still would not openly avow myself convinced. Two years later I came to America, and went without making an appointment to the medium for sealed letters whose name I forget, but he is world-renowned, and at that time lived on Forty-second Street. This is the answer I received through him:

"We have done all to convince you in the past; if you are still doubtful, we can do no more."

I yet refused to give in my allegiance. I found another loophole of escape from conviction. A still further test was given me—this time unsolicited. I lost my only son by accident and adhering to my resolution to distrust everything connected with Spiritualism, would not go near a medium after his death. A relative of mine was visiting the camp near Springfield and went to see Carrie Irving. Whilst entranced she said to him: "There is a lad here with something to say. I must write it for him. You are to send it to his mother. He died by accident." The letter I cannot give; enough to say that it addressed me as only he could and that in it he repeated the very words uttered on his death bed, entered into particulars about home life, his sisters and father, begged me to believe that he was constantly near me and working for me. The words spoken on his death bed had never been repeated by me at that time.

Still an inquirer, I paid a visit to Boston, went as a stranger to Mrs. Wilde, knowing nothing of her at all; she passed into a trance condition, and immediately in accents of horror described an accident, and proceeded to say, "and the boy is so happy to get near you; he is with your brother J.... and he wants to tell you that he comes nearly every evening to the room where you sit with his sister,—the little one in spectacles." A year later, I "happened in," in the same way, on Mrs. Stryker in New York. She, after some general talk in a trance condition suddenly became controlled by a "Dark" who told me she came as messenger because "the boy you love so dearly cannot get right into my medium, and he says," etc., etc. The message related entirely to matters only the most intimate relation could know.

I have often thought it a duty to place a plain statement of my experience before others who are equally skeptical, and I do it now, because the publication of the report of the Seybert Commission will certainly do much to prejudice inquirers, and it becomes the duty of all who believe in the possibility (under certain harmonious circumstances) of communications from the lost, to make it public.

To relate all my experiences as an inquirer would fill a volume. The result in itself is all I can offer; it is that under the strangest circumstances, where by no possibility the medium could know my name, or even my nationality, these proofs have been given to me. When I least expected results I obtained them. I have repeatedly been addressed by name in strange circles, and on one occasion after a lecture in London by Mrs. Fletcher, a message was given, addressing me by a nickname used exclusively by a friend known to none of my family or connections, who died in Germany, and who in the message recalled a dispute between us known to no one else, and added, "I have always regretted since that I did not sooner send you the fern leaf." She sent me after a separation of some days a present of a fern, which means friendship and which brought about our reconciliation.

That continued existence after death is possible, has thus been proved to me; that in itself such testimony does not necessarily establish the fact of an immortal existence, or even of continued existence for every one, I am well aware. I place the facts before the readers of the JOURNAL merely as a contribution to the cause of inquiry which has become my duty. JANET E. RUNTZ-REES.

A Shanghai correspondent states that the American-Chinese bank has accepted Li Hung Chang's conditions.

Woman and the Household.

Make Her Pillow Soft.

"Sir! are you an undertaker That buries the paper dead? Then you are to fetch my Mary— For that's what the doctor said. You see I am poor as a friendless, An' I came from a cruel fall, An' the sickness an' the medicine Has taken out my money all."

"Ugh—ugh—excuse this hacking, It makes me slow to speak. I am troubled with a cough, sir, An' both my eyes are weak. It's still up at night, sir, A-watching at death's door— Yes, yes! I know I'm tedious, It's tedious to be poor."

"What do I want? Just wait, sir, I'm comin' to that same. What did my Mary die of? Hunger and cold. Her name? I've told you her name—my Mary—I'll set it down for you; She died in my arms last night, sir. We were alone—me two."

"An' I want to ask a favor: When you make my Mary's bed Please—make—her—pillow—soft, sir, Soft for her achin' head. I know it's done with the achin' An' all that hurt it off. But 'twill comfort me a bit, sir, If—you—make—her—pillow—soft."

The undertaker heard him And silent turned away; But he made poor Mary's pillow With tender hands that day. And often something choked him As of rising tears—and oft He heard through the tap of the hammers "Please—make—her—pillow—soft."

Woman and Home.

You see, madame, you've sown and now you are reaping. There's been on your part too much devotion to the children and too little to yourself. You are an individual as well as any one of your children. You (that individual) call for improvement on every side. You've been saying all these years, "I don't care much what becomes of me, so that the children have a good send off in the world."

That's all wrong. You've worked hard all these years, nursing these boys and girls, feeding them, clothing them, worrying over them. You've been for them mother, nursery governess, housekeeper and upper servant, and that's about all. You've kept yourself hived in your house, and much out of the world and out of society. You haven't kept up with the world. You neglect your dress and look like a dowdy. When you do dress, you put on too much. When you don't dress, you put on too little.

Your education in certain respects has not gone on with that of the children. Education in this world or any other never stops. The education you get from varied association with many people is as good if not better than that you get out of books. People are books.

You have tolled yourself at home into a servant. Your children call you "Mother," but regard you as their servant. You've educated them so to do and they can't help it. They associate you only with the care of the house, the care of the table, the washing and mending, and little else. You can't think or talk of much else.

Your children see the difference between you and other ladies. When you go in company you're always putting your foot in it somewhere, or turning up some corner of the family curtain that had better been left turned down. For this reason your children are both ashamed and afraid of you. They can't help it.

You say your children should have more gratitude. You can't expect gratitude from children till they have children of their own. By that time it's too late for their gratitude to be of much service to you. Children take all their parents give them—money, clothes, food and shelter—as a matter of course. They think these things come as a matter of course until they're obliged to go to work and earn them.

You've tolled yourself into a prematurely old woman. You complain that your girls "run over you." They wouldn't run over you if you'd cultivated all your talents. Dignity is a talent, and you haven't cultivated that. Command of temper is talent, and you haven't cultivated that. Grace of bearing, address, tact, well chosen language—all these are talents, and you've given them all the go by.

You've committed that pernicious sin of saving nothing for yourself and everything for your children. If saying that so that the children's light shone, you'd be willing to be a snuffy old candle, and now that you are a snuffy old candle, and your children treat you as one, you don't like it.

"Ought we not to love our children better than ourselves?" you ask. No. "Love thy neighbor as thyself," says Scripture. Your children are your neighbors. Mark the passage—"as thyself," not better than thyself.

There's a certain amount of love due from every one to themselves. If you don't love yourself you'll neglect yourself in some way. Love doesn't mean abuse of self. It means proper care of one's self. If you don't love your body you won't keep it properly cleansed or clothed; if you love your stomach you won't put anything in it to hurt it; if you won't put in a bigger load than it can carry. If you love your mind you'll see that it's kept clear and polished and bright and ready to receive the best ideas that come floating to it in the air.

When you love anything so much that you are willing to give yourself all away for its sake, you're helping to make a ruin of self and making yourself less and less able to attract love, regard, esteem and respect from others.

It's time we saw all the way round some texts in Scripture, and not half way round. Your minister ought to have told you better.—*Prentice Mulford.*

Reply to E. on Servant Girls.

To the Editor of the Religio-Philosophical Journal.

I have read the communication of E. on the subject of servants, and wish to say that it would be impossible to treat the servants we are forced to employ as sisters, or in any way except with kindness and consideration. I have tried it to my satisfaction. I am inclined to treat all inferiors or dependents with kindness and justice, and have found that too much kindness to them is as pearls cast before swine; in every case they have taken advantage of it. How could anyone love the general class of servant? Different breeding, different education, and different associates make them too far removed to be able to treat them on an equality. Love would be thrown away on most of them. L. H. MACE.

Miss Dorothea L. Dix, who had acquired a national reputation for her labors in behalf of the pauper, criminal, and insane classes of this country, recently passed away from her industrious labors. She began her career in Boston as a teacher, but soon engaged in the study of more ameliorative treatment for the insane. During our civil war she had entire control of the hospital nurses, and was everywhere efficient and untiring. At the time of her death she was cared for in an asylum she had founded, under the management of the State of New Jersey.

Miss Jennie Collins, who recently passed on to her reward, has added radiance to the name of splinter by her great work for the poor, helpless and unfortunate. She died at the age of 60, in the house of a friend, moneyless. Her labors for the working girls have been full of love and wisdom. She founded the institution known as Boffin's Bower, where working girls could find a shelter, good advice, and comforts they were not able to obtain elsewhere.

Miss Minnie E. Folsom, a near relative of Mrs. Grover Cleveland, has become Preceptress of the Brookings Agricultural College in Dakota.

The first tea drank in Malba was made on Cattle Island, Kittery, about one hundred and sixty-seven years ago. A daughter of Major Cutts was returning from school in Massachusetts with a daughter of Governor Vaughan; a severe storm detained her at the Governor's house at Portsmouth several days, and at the Governor's table she was first offered tea. The young lady followed Madame Vaughan's example, and adding sugar and cream, carried it to her lips. She afterwards purchased a pound of tea for a guinea, sent to Boston for cups and saucers, and thus introduced the first tea and tea set into Maine.

Remarkable Seance—Dr. N. B. Wolfe.

To the Editor of the Religio-Philosophical Journal.

I have just read in the JOURNAL one of the most remarkable materializations on record. It is far ahead of anything I ever witnessed or heard of in this country. I have seen a good deal of materialization for the past fifteen years but nothing to compare with this in completeness and satisfaction. The seance occurred in Dr. Wolfe's own house in Cincinnati, Ohio, and under such conditions as preclude the possibility of deception in any manner whatever. The Doctor is a thorough and critical investigator. The fact that the best results have always been obtained in his seance room in his own house by mediums liberally paid for their time, is an assurance to me, that this is the most certain way to obtain naked facts relating to materialization. He prescribes his own conditions, which are always reasonable and fair, tending rather to help, than hinder the spirits in their efforts to materialize.

In 1833 Dr. Wolfe published the third edition of his "Startling Facts in Modern Spiritualism," one of the grandest works on the subject I ever read, giving a full account of his long and wonderful experience with Mrs. Holles and other mediums. He is a progressive thinker, a ripe scholar, and knowing that the supreme want of the mind is truth, builds accordingly. I hope we shall often hear from the doctor through the JOURNAL. Towanda, Pa. J. G. PATTON.

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ON OCTOBER 14 AND 15, 1887.

Kearney is 200 miles west of Omaha, near the center of the State of Nebraska, and midway between the Atlantic and Pacific oceans; is on the main line of the U. P. and N. & W. railways, and another railway is now being constructed (90 miles having been graded), from Kearney northwest in the direction of the Black Hills.

The Missouri Pacific, Chicago and Rock Island, Northwestern and Atchafalaya, and Santa Fe systems contemplate building to Kearney in the near future.

Kearney's present population is 7,000. We venture the opinion that no city in the United States of equal size has excelled, if any have equalled, in the same time, the following eight new improvements made in Kearney in the past year:

1. Water-power developed.
2. City Gas-works complete.
3. City Water-works complete.
4. Electric Light Plant complete, and to be increased.
5. Midway Hotel (at a cost of \$75,000) to be complete by Nov. 1.
6. Street Railways, contracted to be complete by Nov. 1.
7. \$65,000 Court House, under construction.
8. Gas Well Company formed, and contract let to put well down 1,500 feet.

Unrivaled Water Power.

By an outlay of between one and two hundred thousand dollars, water has been taken from the Platte river through a Canal 15 miles long and 20 feet deep and brought into the heart of the city. This furnishes a magnificent water-power with 70 feet fall within the city limits. Pianos from Minneapolis are now playing. Turbine wheels within 200 feet of the Canal, from which the water is taken, through a 54-inch iron pipe to the wheels, where the direct fall on the wheels is 60 feet.

This immense power is to be utilized and distributed from a line of shafts, and manufacturers have engaged this power for various purposes. After four separate examinations, by the most eminent and distinguished hydraulic engineers from Denver and Minneapolis, each reports that Kearney has an EXCELLENT and PERMANENT WATER-POWER. The water power can be used for manufacturing purposes, for woolen goods, flour, oatmeal, hominy, fax, starch, paper (both straw and of the finer qualities), as well as many other manufactured articles in daily use, can be profitably made in Kearney, and business men would pay good dividends from the start.

A Freedrick manufacturing is to commence business at once, using the water-power.  
Kearney has many advantages as a home, as a business point, and more especially as a place for PROFITABLE INVESTMENT or SIGHT.  
REAL ESTATE, while now low in price, is rapidly advancing in value, and investments made at this time cannot fail to return to the investor quick and large profits.

THE PROPERTY TO BE SOLD.

A large tract of real estate originally reserved from sale by the U. S. R. L. Company, with the intention of laying off into city lots when required, has now been purchased, subdivided, and will be sold at public auction October 14th and 15th, by the Kearney Land and Improvement Company, the membership of which comprises bankers, merchants, railroad men, and business men generally, residents of the City of Kearney.

This property is adjacent to Wyandotte Avenue, one of the principal thoroughfares of the city, which are located national banks, elevators, hotels, railroad stations, wholesale houses, etc.

The lots to be sold comprise about 600 manufacturing sites, business and residence lots.  
Kearney is in the midst of an agricultural country as any in the United States, and is to become the manufacturing center of Nebraska and many States and Territories adjacent or near.

When all the water-power is employed in manufacturing, the city will have a population of from fifty to one hundred thousand people. What the lots now offered for sale are worth, more thousands than you now pay hundreds at this sale.

The Kearney Land and Improvement Company have made arrangements by which you can purchase CITIES on all roads west of Pittsburg and Cincinnati, good for 50 Cents. Plain your Western trip so as to be with us at Kearney, October 14th and 15th.

Terms of sale: One-fourth cash, balance in one, two and three years, at 6 per cent. interest. A cash discount of five per cent. to all purchasers who prefer to pay all cash down. For further particulars, please send circulars, address S. F. WILLEY, Secy and Treas. Manager Kearney Land and Improvement Co., or GEO. W. FLANK, Manager of Kearney Canal and Water Supply Co., Kearney, Neb.

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